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Biography.

LIFE AND CHARACTER OF REV. ELIAS CORNELIUS.

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On the 10th of May, 1831, Jeremiah Evarts, Esq., Secretary of the American Board of Commissioners for Foreign Missions, died at Charleston, South Carolina. At the meeting of the Board in October following, Mr. Cornelius was chosen to fill the vacancy. This was one of the most important moments of his life. To resign at once, and without deliberation, his office at the head of the American Education Society, he could not, of course, for moment, contemplate. At the same time, he did not feel at liberty to return an immediate answer to the invitation from the Board. The course which he took, was evidently in accordance with those elevated principles, which had long governed him. He thus expresses himself in answer to a letter which he received. All our readers will be struck with the solemnity of the spirit which it breathes. "Hitherto I have felt more like *praying* than either *writing* or *conversing*. The most I can or dare say at present is, that with my eyes turned to heaven, and death and the judgment before me, I am trying to ask, Lord, what wilt thou have me to do. Next, I desire to have my ears open to every thing which is likely to make known His will. Lastly, I aim to put a seal on my lips till He permits and directs me to speak. I beg you to remember me in your prayers. It is the best proof of love which any dear friend like yourself can give me. I entreat my friends to pray for me. I think I never wished so earnestly to do the thing which Christ will approve. Every thing else appears to me comparatively of no moment. His plan is *perfect*. You and I are objects of his thought and attention. He has his will concerning *our* field of labor. We had better be in our graves, than to be in any other field than he has chosen for us." Possessing such feelings as these, he must of necessity, we would almost say, come to a just decision. The question indeed, de-

manded unusual deliberation and prayer. The interests depending on its right determination, transcend all human calculation. The Secretary of the principal missionary society in this country, has in his hands, in an important sense, the eternal destiny of millions of souls. To him, more than to any other individual on this continent, the dying heathen look for the gospel. To discharge its duties properly, requires a forethought, a sagacity, a wide reach of observation and reflection, a spirit of dependence on God, and a knowledge of human nature, such as very few men possess, and such as are required to direct the resources of the mightiest monarchies of this earth. The salvation or perdition of millions is depending on the energy and faith of one man. Mr. Cornelius looked at the subject in this light. He felt its immense responsibilities press upon him with mountain weight. We have never known or heard of a question of duty upon which such solemnity of feeling was expended. Facts will fully justify this assertion. In most of the letters which he wrote for two months, he entreated the prayers of his friends with an earnestness, which would not be denied. For the last three months of his life he observed *every* Friday as a day of fasting and prayer. Besides, he set apart several entire days for this purpose. He examined all the passages of Scripture which have reference to the question which he was considering, and arranged the results of the examination under distinct heads. He wrote a communication to a number of the most judicious and intelligent Christians in the country, and received a formal reply from about twenty. He also conversed with a great number whom he did not address by letter. The results of his investigation, drawn up with great care and regularity, fill more than *seventy* quarto pages of manuscript. From his answer to the Prudential Committee, we quote the following sentence. "To this

new field of labor and responsibility, once occupied by men whose praise is in all the churches of Christ, and the last, perhaps, which I am to cultivate in this world, I advance with trembling steps. My decision is with the Lord, and my work is with my God. Henceforth, if it please Him, I am to consecrate myself, my soul and body, and all I have, to a direct effort to execute, in union with others, the last command of the ascended Savior. May his promised presence and grace sustain us in every time of need. May the spirit of the primitive ministers and martyrs of Jesus be ours! And may our aim like theirs be, to publish as far, and as fast as possible, the gospel to every creature." It is proper here to remark, that he had the fullest confidence that he had come to that decision which would stand the scrutiny of the final judgment. The answer to the Prudential Committee of the Board, was transmitted on the 19th of December, 1831. He resigned the secretaryship of the American Education Society, in a few days subsequently, and entered upon the duties of his new office. About the middle of January, he visited Boston, for the purpose of devising and maturing, with the other secretaries of the Board, and with the Prudential Committee, an extensive plan of operations for the coming year, and also for the purpose of presenting the subject of missions before several churches in Boston and its neighborhood. For four weeks he labored with unparalleled energy. It seemed as if the claims and interests of the heathen world had become identified with his very being. The prominent subject of his addresses in Boston, was the fearful spiritual condition of the pagan nations. He did not present the arguments in the case, but he depicted the real condition of the heathen, as lying under the condemnation of God's law, and as exposed to eternal death, and urged Christians, by this most affecting consideration, to do all in their power to send them instant, ample relief—the gospel. He had a degree of solemnity and imploring earnestness, which was altogether unusual in him, and which was noticed by every person who listened to his appeals.

On the fourth of February, he left Boston for New York. He remained at Worcester on the Sabbath, and reached Hartford, Connecticut, on Monday, February 6th. Though seriously ill, he attended the monthly concert in the evening. From Monday evening till Saturday noon, though he was very sick, yet little apprehension was entertained of the fatal nature of the disease. On Saturday it became evident that the disorder was seated in the brain, and would soon terminate his life. At the close of the first of the distressing spasms, with which he was attacked, he commenced praying audibly,—the leading feature of which prayer was to obtain entire faith in the merits of Christ for acceptance, dwelling especially on the atonement, and ask-

ing with great earnestness to be washed in the blood of Christ. He soon after expressed his views of the Redeemer's power and grace with much energy and feeling. At another time, he prayed for submission to the divine will respecting his sufferings, entreating his attendants to join with him in asking that he might not, in any moment of agony, be left to dishonor his God. There was an evident shrinking of the flesh from the suffering laid upon him, while in the spirit of his divine Lord, he strove to say, "The cup that my Father hath given me, shall I not drink it?" Decisive evidence was given before he closed his prayer, that he could add, "Nevertheless, not my will but thine be done." After this period of suffering, he remained, as it were, with the quietness of a child in the hands of its father, expressing his thanks to those about him, and his willingness that anything should be done, which was thought to be desirable, either for him, or for others. About this time he said, "Why am I continuing here? There must be something yet for me to do, or to say. I think I could willingly remain until to-morrow in all this distress, if I could do any good to any one." At one time, on awaking from a short slumber, he inquired what o'clock it was. On being answered, he expressed surprise that he still lived, and again dwelt on the idea that God had something for him to do. A friend at his bed-side remarked, that "if God had yet work for him to do, He would himself lead him in the way he should go, and show him what he yet required of him," adding, "though we consider that your present state is exceedingly critical, we are not entirely without hope, that you may yet be restored to health and usefulness." For a moment, a gleam of sunshine seemed to pass over his countenance, but he immediately raised his eyes and said, "Oh, stop, my dear friend, there are temptations on a dying bed, that you know not of." He soon after prayed for humility, that he might be emptied of himself, and that he might have a disposition to place God on the throne of his affections. His prayer seemed to be answered while he was yet speaking. The Holy Spirit appeared to be rapidly preparing him for the glory which was soon to be revealed. "Sweet submission," said he, "was the language which first brought joy to my heart at my conversion; but this is a new scene. I am like a bullock unaccustomed to the yoke. If you notice anything improper in me, tell me of it." Sometime on Saturday, he said that he felt himself to be near his end. The impression had been on his mind for several days, that this was his last sickness, and he blessed God that he could look to the change before him with composure and hope. "I feel," said he, "that I am a poor sinner. I need to be washed from head to foot in the blood of atonement; but I hope that I may be saved, through Christ. Within the last year, and especially of late,

Christ has been becoming more and more precious to my soul, and I feel that I can commit my immortal all to him. Here I wish to bear my dying testimony, that I go to the judgment, relying on nothing but the blood of Jesus Christ. Without that I should have no hope." He then proceeded to mention what he would wish to have sent as messages to some of his friends. "Tell my dear wife that I praise God, and hope she will praise him, that he gives me peace, and I trust a humble, thankful, penitent frame of mind, in this trying hour. Tell her not to indulge in immoderate grief, and thus sin against God. If she could see the whole glorious plan as God sees it, she would bless his holy name for removing me now. He will take care of her and of the dear children. I have not a doubt of it." "Give my best thanks," said he, addressing the Rev. Dr. Hawes, "to the good people in Hartford, for their kindness to me for Jesus' sake. Tell your own dear people from me, that they hear for eternity. Last Monday, I was in the world, active, but now am dying. So it may be with any one of them. Oh, if they could but realize the solemn truth, that they hear for eternity, it would rouse them all from slumber, and cause them to attend without delay to the things which belong to their everlasting peace. Tell Christians to aim at a high standard of piety, and to live more entirely devoted to God and his cause. To one who is dying, there is an immeasurable disparity, between the standard of piety as it now is, and as it ought to be. When one comes to die, this subject appears to be of infinite importance." He then spoke of the cause of missions with great tenderness and affection. He said that he had determined to write to the missionaries at the different stations, to engage them to observe the Friday preceding the monthly concert, as a day of fasting and prayer for higher qualifications in themselves, and a higher tone of piety in Christians throughout the world. "I have hoped, if it should please God to remove me now, that it may be the means of promoting his cause among the heathen more than if my life were preserved. It is needful that the church should feel more deeply her dependence on God, and pray to him with more fervency and faith for the advancement of his cause. Send my best love to my dear brethren at the missionary rooms. Tell them to gird on the whole armor of God, and give themselves entirely to the work. It is a good work, and God will prosper it." Supposing that he would live but a few hours, Dr. Hawes said to him, "My dear brother, your conversation has been abundantly gratifying to my heart, and it is proper that you should prepare for the change, which you apprehend to be near, but there is still hope in your case, and I wish you to admit to your bosom all the hope which exists, and to lie in the hands of God like a little child." With inexpressible tenderness and solemn-

ity, he replied, "Now, brother, there is one thing which I wish to say, If it please God to bring me thus far, and then to say, Tarry thou here a while longer, or to take me away now, LET HIS GLORIOUS WILL BE DONE."

He died on Sabbath morning, February 12th, at eight o'clock, in the thirty-eighth year of his age.

In forming an estimate of the character of an individual, there are always two classes of influence to be taken into the account. In the first place, the providence and Spirit of God are to be distinctly recognized. Men are not unfrequently placed in such circumstances, that they can hardly avoid acting a distinguished part. They came into existence at that very moment when the world was ripe for change. They had only to fall in with a current, which had received its direction long before they were born. Or, perhaps, some slight incident occurred in the early part of their history, which was entirely out of the range of their contrivance, but which essentially modified their whole subsequent course. In the second place, men are free agents. Almost unbounded scope is given to them for industry, energy, and constant acquisition. There is a very great disparity among individuals in the same profession, with equal original powers, and with the same opportunities, because one will make those efforts which another refuses or neglects to make. We do not attain to distinguished usefulness by accident or by miracle. Our hearts must be divested of pride and self-sufficiency, and our hands must be ready for effort, before we can discover and take advantage of the openings in the providence of God.

In order to give a consistent view of any man's character, we must keep in mind these two classes of facts and influences. Mr. Cornelius was, in some respects, a self-educated man. If he had original force of character, he was never accustomed to put any blind dependence upon it. He knew what his powers for doing good were, and how they might be strengthened and perfected. Through his whole public life, he manifested uncommon industry, and a methodical and intelligent application to his various duties. At the same time, it cannot be denied that he was indebted to extraneous influence, and to the arrangements of that Power, who ruleth over all. In the following remarks, it is proposed briefly to consider his character and public life, under both the aspects which have been mentioned.

One of the most striking attitudes, in which Mr. Cornelius is presented to our minds, has respect to his bodily organization. It is not transgressing the bounds of truth, to say that he had *all* the qualities which compose a perfect human form. All the parts of his frame were, if we may so express it, *in keeping*. The effect of one

feature or limb, was not heightened by contrast with the deformity of another. On the contrary, each was rendered more attractive by being in harmony with others. A remarkable trait in his personal appearance, was the variety and quick succession of emotions which he exhibited through the medium of his countenance. The operations of his mind were in an extraordinary degree visible through that natural mirror. This circumstance helped him to retain command of the eye and the attention, when addressing a public audience. It was a passport to the hearts of men. The thoughts and feelings which were communicated by his language, were beaming and burning on every feature. The lines and colors of his countenance were the handmaids and interpreters, and, in many cases, the harbingers of what fell from his lips. The structure of his frame, and his general aspect was that of dignity. He was formed to be a *leader* in any enterprise in which he might be engaged. His erect position and majestic frame impressed every beholder. It won the esteem of those, who had no sympathy with his religious opinions. It enabled him to declare the truth of God, in the presence of great men, without hesitation, and without detriment to his cause. It also awakened a strong interest in his behalf in the most unenlightened and depressed classes of society, with which he came in contact. Accompanying and enforcing all the preceding qualities was his *voice*. It was one of uncommon clearness and compass. It could reach the most distant auditor with perfect distinctness, and fill every corner and niche of our largest edifices. It had not, perhaps, the delicacy and flexibility of tone which some voices possess. Still it was not deficient in these qualities. He produced the most powerful effects upon our feelings by the employment of the milder and lower intonations. There was occasionally a subduing tenderness, which was in strong and delightful contrast, with some preceding exhibition of overwhelming power.

The character of his father, was another circumstance worthy of distinct notice. This excellent man had passed through scenes, which had imparted to him great energy and firmness. This character he impressed upon his son. Perhaps the consideration that he was an *only* son, led him to guard more carefully against the dangers, by which a father in such circumstances, is surrounded. At all events, the course of discipline which he adopted, was manly and decisive, and the effect on the character of the youthful subject was great and salutary. It imparted a vigor and determination to his mind and whole character, which never forsook him.

In this connection, it is important to dwell, for a moment, upon a fact in his religious history. To take a decided and prominent part in originating and carrying forward enterprises for the spiritual good of

others, it is requisite, perhaps indispensable, that a person have a distinct religious hope, and be, in some measure, confident of his high calling. And hence it is of great importance that a Christian should commence his course with as much impetus as possible from the circumstances of his conversion. The very recollection of the "marvellous change," will inspire him with new ardor in his own pathway to heaven, and in every effort he makes to turn others into the way of life. With this signal advantage did Mr. Cornelius enter upon his religious course. His conviction of sin was uncommonly deep and thorough, and his first exercise of faith in the Savior, cordial and soul-transforming. The reality of the change was clear to his own mind as well as to the minds of others. A consciousness of love to Christ diffused a sweet serenity through his soul, and armed him with courage for the day of conflict. He often referred to this period as emphatically a season of grace and peace—a foretaste of never ending joy. Darkness and doubt, indeed, occasionally visited his soul within a short time after his conversion, but they only made the recovered beams of the Sun of Righteousness more pleasant and vivifying. He possessed habitually, in some good measure, the feelings of Paul, when he deduces from his confident expectation of eternal life, the sublime inference, WHEREFORE WE LABOR.

The period too of Mr. Cornelius' entrance on his religious life, was one in which there were many circumstances that must have combined to produce a strong impression on a heart so susceptible as his. It was an era in the history of Christianity. The churches of Christ were just beginning to realize the great fact that their religion is to be propagated among all nations. The first company of missionaries had just departed to carry the gospel to India. Mills had commenced his career of seraphic benevolence. Our western states were becoming known, as, in many parts, scenes of moral desolation. An unaccustomed interest was awakened in behalf of the children of Africa. The glow and freshness of youth was upon every thing which had respect to the propagation of Christianity at home and abroad. There had been no period like it, since the Reformation. The preceding years of the nineteenth century were, comparatively, a season of apathy. And at the present time, the subject of the evangelization of the world, has become, to some extent, a matter of sober calculation, and of fixed principle. The fact that at such a time Mr. Cornelius entered upon the Christian life, had, doubtless, no inconsiderable influence in shaping his whole future destiny. It gave a tenderness to his feelings, and an enlargement to his views, which would have been attained, probably, in no other circumstances.

His familiar acquaintance, also, with such men as Mr. Evarts and Dr. Worcester, had

an important influence upon his character. Frequently as he enjoyed such opportunities, and highly as he valued them, they could hardly fail to leave a deep impression on his inquisitive mind and susceptible heart. He learned from them many lessons of practical wisdom. They corrected the decisions of his inexperienced youth, and helped him to control his feelings, by giving additional clearness to his conscience, and strength to his judgment. At the feet of Dr. Worcester, especially, he always delighted to sit, and listen to the words of wisdom, which dropped as honey from his lips. Yet his character, as to all its main features, was formed, before his acquaintance with the individuals in question. He never manifested a sounder judgment, or a more enlightened zeal, than on his mission to the Indians, when hardly twenty-two years old. That agency brought him into connection with men high in civil life, yet he acquitted himself of all his difficult undertakings with uncommon fidelity and prudence. His resources were developed very early in life. He did not need that protracted experience, which many others must acquire, before their powers can be safely, and to the highest degree, employed. The effect of his intercourse with more mature minds, consisted in giving a uniformity to his character, and in correcting his judgment in the lesser circumstances and occasions of life.

We are now prepared to consider some of the traits in his character, in the formation and culture of which he exerted a more direct agency himself.

The versatility of his powers was uncommon. There are very few species of labor, intellectual or physical, in which he would not have excelled, had he pleased to have given his attention to them. He could turn instantly from one employment to another. He had that ready address, that self-possession, attractive personal appearance, acquaintance with the modes of intercourse in society, firm muscular power, excitability of emotion, which qualified him to discharge, with entire success, a great variety of complicated duties. He did not possess, as he was ever ready to acknowledge, very copious stores of science and literature. Still, he had the mental ability—the stamina, of a scholar—power of laborious investigation—of seizing upon fundamental principles—of subjecting a topic to logical analysis and generalization. His executive powers were so remarkable, that it has been sometimes supposed that he resorted to his study with strong reluctance. But the fact was the reverse. A mind so intelligent and inquisitive, was certainly capable of acquiring habits of abstraction, and of severe and protracted thought.

The entire harmony of his character was as remarkable as the versatility of his powers. He was a faithful and an affectionate friend, a valuable counsellor, lovely

and interesting in all his social relations, ready to sympathise in every form of human calamity, and to take a real and effective interest in the concerns of others. He rejoiced in the extension of civil liberty and the rights of man. He was an impressive preacher of the doctrines of the cross, and an eloquent advocate of every philanthropic enterprise. At home or abroad, among strangers or friends, in the great congregation, or on the solitary journey, there was a delightful consistency of feeling and conduct.

For a professional man, his acquaintance with the affairs of common life and business, was uncommonly extensive and accurate. He adhered to the maxim, that what was worth doing at all, was worth doing well. He conducted his pecuniary accounts with great regularity and neatness. The various public documents, which were intrusted to his care, were arranged with order and intelligence. His style of penmanship, if not distinguished for elegance, was very neat and perspicuous. To the most minute details of the office, to the most laborious examination and arrangement of documents, he submitted with entire cheerfulness. This intimate acquaintance with the *details* of a system, enabled him to act with confidence and energy. The effect of such knowledge, and such habits on his conscience, was by no means inconsiderable. The tenderness and power of that faculty are often greatly lessened by the loose and desultory manner of transacting pecuniary concerns, which many professing Christians adopt. A great revolution in the habits of men, in this particular, will be effected, when they will bring their conscience beneath the clear and searching light of God's law. They will see and feel that a Christian character, in its proper meaning, can be maintained only by doing at the right time, and in the right manner, every duty which devolves upon them.

Closely allied with the preceding trait was integrity. Of the property of the church, which was intrusted to his care, Mr. Cornelius was a faithful steward; conscious that the prosperity, if not the very existence of our benevolent associations, is depending on the rigid honesty of those, who have the disposal of the public funds. He had evidently studied this subject, with much seriousness and attention. Instead of subjecting himself to the charge of delinquency and carelessness, he, perhaps, erred on the other extreme. He frequently mentioned to the writer of this article, that he never performed a journey of considerable length, in behalf of a public object, without a sacrifice of his pecuniary interests. When urged to adopt efficient measures to secure a more comfortable pecuniary support, he was accustomed to bring forward in justification of his conduct, the example of Paul, who gladly relinquished his own rights that he might put no hindrance in the way of

the gospel. We have rarely known an instance of honesty more scrupulous, of integrity farther beyond the reach of suspicion, accompanied, at the same time, with great, and, considering his circumstances, munificent liberality.

Mr. Cornelius possessed, in a striking degree, the power of inducing others to co-operate with him, in the accomplishment of his plans. It was very difficult for an individual, however fortified in an adverse opinion, to resist his eloquent persuasions. One secret of his success, in this particular, was his personal experience in deciding questions of duty. He had fully investigated those considerations by which all men of religious principle are wont to be guided. He could also state a question to every description of minds with remarkable clearness. He did not carry his point so much by the invention of new arguments, as by a luminous presentation of the obvious and ascertained facts and arguments belonging to the question. We have been surprised at the facility with which men of moderate capacity, apprehended his meaning. He had none of that vanity which causes a man to hunt for original thoughts and modes of expression, at the expense of perspicuity and impression. He was willing, also, to reiterate the same great motives and arguments, when an ambitious spirit, or personal intellectual benefit, would have tempted him to have taken a different course. Such, moreover, was the vigor of his imagination, and the strength of his feelings, that he could clothe a subject in rich and attractive colors. He was deeply interested himself in whatever business he undertook, and this enabled him to present it to others in its most impressive forms. His object was not, however, attained by overstatement, or by an enumeration of unimportant circumstances, but by showing the prominent aspects of the question in their bearing on the salvation of the world. And here it may be remarked, that he ever retained the friends and auxiliaries which he had secured to his cause. Those who had bestowed of their substance, bountifully, at his solicitation, welcomed his return. He had qualities, which made it delightful to be associated with him—a deep and sincere interest in the welfare of others, even in minute particulars—unaffected kindness of manner—great delicacy of feeling—freedom from every species of envy and jealousy—the practice of heartily commending others, when it could be done with truth—and a confident belief in the certain and glorious triumph of the enterprise in which he was engaged. This last circumstance was very apparent. He was accustomed to dwell upon the encouraging aspects of his course. Some excellent men, by allowing their minds to fasten on the apathy of real Christians, on the avarice of mercenary professors of Christianity, and on the appalling obstacles in the way of

success in the unbelieving world, exceedingly impede their usefulness. They become timid, gloomy, jealous, if not misanthropic. They rarely mingle with their harsh complaints and denunciations, the soft words of persuasion and encouragement. They do not follow the example of Paul, who commanded his brethren whenever he could do it in consistency with truth. Mr. Cornelius acted on the principle of the Romans, never to despair of the commonwealth. He threw around him an air of cheerfulness and hope. This example animated the bosoms of his coadjutors. They felt inspired by the presence of a leader, who was so confident of victory, and so able, with the blessing of God, to secure it.

One of the traits in his character to which his success in public life was greatly owing, was the union of sound judgment and ardent emotion. A stranger, after listening to his public addresses, might conclude, that however efficient he might be in action, he would not be uncommonly discreet in counsel. But the important public measures of his life, will bear the severest examination. In matters comparatively unimportant, errors in judgment might be discerned. But whenever a great interest was at stake, no man would submit to more patient deliberation.

He was in the habit, also, of carefully consulting the opinion of others. When a case of great importance came before him, no one was more anxious to receive the light which others could scatter in his path. And, above all, he was habitually accustomed to look to the Lord Jesus Christ, in whom are all the treasures of wisdom and knowledge. He did not cultivate simply a general feeling of dependence upon him. He had an abiding conviction of the real existence and presence of the Savior. He cherished, in a remarkable degree, the belief, that every circumstance, however minute, which has reference to the prosperity of the church, is under the special care of its Great Head. ‘Lord, what wilt thou have me to do?’ contained a sentiment, which was ever on his lips, and which was deeply engraven on his heart. His prayers, without degenerating into trifling minuteness or tedious prolixity, were marked by an intelligent enumeration of those particulars which were best calculated to awaken his own feelings, and by a solemn recognition of the interest which his Redeemer felt in all the plans, that respected his own glory and kingdom.

Those, who were conversant with Mr. Cornelius, must have been struck with the enlargement of his views and the philanthropy of his feelings. This was apparent and prominent in all the relations which he sustained. He looked above and beyond local feeling, and party prejudice, and sectarian selfishness, and national antipathies. He was emphatically the friend of the hu-

man race. No circumstance ever filled him with more unaffected sorrow than the prospect of divisions among the churches of Christ. He felt that all, who had been redeemed by the blood of Christ, should show their high calling by living at peace with one another. This catholic spirit was not attained by any sacrifice of principle. He loved the great doctrines of the gospel, and on them alone placed his hope of eternal life. Still he held the truth in love. He made his very attachment to the peculiar doctrines of Christianity, the occasion of more fervent and expansive regard to all who were rejoicing in the same precious faith.

It might be inferred, perhaps, from the preceding remarks, that *energy* must have been one of his prominent characteristics. This enabled him, by the grace of God, to accomplish in a few years, great results. He seems to have had, especially during the last years of his life, a strong impression of the brevity of human existence, and a belief that if he intended to do anything for his fellow-men, it must be done now. It was interesting to see how active his mind was in providing against any relaxation or intervals in his engagements. He was as solicitous to anticipate and forestal labor, as many others are rest and amusement. His mind was ingenious and fertile in discovering expedients, on an elevated scale, for doing good. At the time of his death, he probably had plans and objects in view, which would have required in their execution, a much larger space than is allotted to man upon earth. This promptitude of character was essentially aided by some of his personal habits. While in the prosecution of an enterprise, he rarely intermitted his work, for the sake of examining his motives. Such a step would have evidently weakened and retarded his efforts. For the time being, he threw himself, and all his capabilities of mind and action, into the enterprise before him. Previously to entering on his labors, he carefully examined the state of his heart, and frequently set apart an entire day for spiritual preparation. When his engagement terminated, he faithfully reviewed the condition of his soul, and sought repentance for those things which had been repugnant to his profession.

The energy in the character of Mr. Cornelius was increased by the thorough knowledge of his duties, which he at all times possessed. He did not toil in ignorance or misapprehension. He obtained a clear idea of the specific work before him, and made skilful arrangements for its prosecution and completion. Of course he rarely wasted his energy, and suffered little from any despondency of mind, consequent upon such waste. His energy, however, did not partake, in the least, of obstinacy or fierceness. He had gentle feelings and truly delicate sensibilities. Often did he bind up the broken heart, and heal the wounded

spirit. He loved to administer the consolations of the gospel at the bedside of the sick and dying. No acts of his life are cherished with more grateful remembrance, by his flock at Salem, than those performed on such occasions. It was not an affected or an official display of sympathy. It was the outpouring of a heart full of tenderness. In his intercourse with his family there was a mingled expression of dignity and kindness. The authority of the parent was sweetly blended with the amity of a friend and companion. It is in the *social circle* where a breach has been made which time will never close. *There* has been the crushing of fond hopes. The mere respect and esteem, which a general acquaintance with him could not fail to produce, may be forgotten; but the circle of friends, who knew him intimately, will need something more than the lapse of time, or intercourse with the world, to efface their sorrow. May He, who is the Resurrection and the Life, establish with them his covenant of peace.

Mr. Cornelius, though he was called away before he reached the middle period of life, did not live in vain. He gave a noble testimony to the fact that Christianity is an inward principle, controlling the heart, moulding the life, and effectually subduing every adverse interest. Wherever he went, he carried the conviction that he was not laboring for himself, but for his Lord and Master. He had fixed his eye on the conversion of all mankind to Christ. When he first entered on his religious life, this was the idea which took possession of his soul. He felt that he had experienced the grace of God chiefly, that he might bring others to partake of the same blessed grace. Doing good became the *passion* of his soul. For this he expended the energies of a muscular frame, of a comprehensive intellect, and of a fervent spirit, till death interrupted his work, or rather changed its sphere. With earthly passions he had, indeed, to contend. With the warfare between the "spiritual man," and the "heart which is by nature desperately wicked," he was intimately conversant. Still he kept his eye fixed upon the divine Redeemer, and in his strength, went forth to the conflict. The motto, which he formally adopted, and upon which he acted, was, "I keep under my body, and bring it into subjection, lest after having preached to others, I myself should be a castaway." The most powerful means, which he adopted for this purpose, was *doing good*—laboring for Christ. In this course, he sacrificed ease, prospects of worldly competence, and literary hopes.

God, in his holy sovereignty, has taken him away. He teaches us most affectingly that he can do without us, or any of our services. The utter vanity of all earthly dependences was never more impressively exhibited. Who now can feel that any

man's existence is indispensable for the advancement of the Christian cause? Who will not now place a more entire confidence in Christ? Who will not, while he adores the profound mystery of God's providence, give himself to his work with redoubled energy? If we are followers of them, who have fought the good fight, we shall soon join their society. A blessed company is collecting around the throne. Rapidly are

the redeemed of the Lord gathering from their wide dispersion, and sitting down to the marriage supper of the Lamb. The ties, which connect us with heaven, are constantly increasing. "There our best friends and kindred dwell." There is our glorious Redeemer. Let us so live that when the Bridegroom cometh, we may go out with joy to meet him.

American Board of Commissioners for Foreign Missions.

Bombay.

EXTRACTS FROM THE JOURNAL OF MESSRS. ALLEN AND READ ON A TOUR IN THE DECCAN.

[Continued from vol. xxviii, p. 387.]

Indoore—Mahaloonga—Chakun—Khade.

Nov. 1, 1831. Rode this morning to Indoore, a village containing about 100 houses. Near this village, and called by the same name, is a small fort covering three or four acres. No garrison is at present kept in it, and the wall in several places is broken down. In one of the rooms formerly used for stores of ammunition we saw some match-lock guns, so large and heavy that they were managed by means of small frames of wood attached to them. The fort was formerly defended by such guns fired through holes in the wall. In this village we found no school, and only one man who was able to read. As the people were generally at work in the fields, we made but a short stay, and then rode through several small villages to Mahaloonga. This village is surrounded by a high wall, and contains, we were informed, 400 houses. We stopped in the portico of a temple of Krishna, which is outside of the village. As soon as we were rested a little from our fatigue we went into the village, but found no school then in operation, and few people who could read, or seemed disposed to listen; and as the heat was becoming oppressive, we soon returned to our resting place. The few books, however, which we gave away in the village had excited much attention, and the temple where we were resting was soon surrounded by a crowd of persons, who listened attentively while we addressed them on the principal truths of the gospel. Some of them continued with us till we left the village. No missionary, we believe, had before travelled this way, but several tracts had been brought to the village by individuals who had been to Poonah. Near this village are several temples built wholly of hewn stone. One of them is quite large and the workmanship is superior to any we had before seen. These temples, we were informed, were built by a petty native prince to whom

the village belongs. We left this place in time, as we thought, to reach Chakun before dark, but being deceived in respect to the distance, and mistaking the road, (which was only a foot-path winding through fields and pastures,) we did not arrive there till late in the evening.

2. Chakun. This is a pleasant village containing 300 houses. It is highly distinguished for a fort near it, and which takes its name from the village. The fort is nearly square, and covers eight or ten acres of ground. The walls are very high, with towers at each corner, and others equally distant between them. There is only one entrance, which is a winding arched way through five gates of masonry. Tradition gives a very high antiquity to this fort, but it is uncertain by whom it was built. The prospect from the walls is extensive, and at this time in the year is very beautiful. Leaving this place we rode to Khade where we intended to rest awhile, as it is too hot to travel with safety for some hours in the middle of the day. The village of Khade contains by common estimation 500 houses, and its appearance indicates that at some former period it was more populous and wealthy.

The place where we stopped to rest was nearly in the middle of the village. As soon as we began to converse with some who were near us, others began to assemble till we were surrounded by 150 or 200 persons, who stopped as long as we were able to address them. We then gave tracts to all who could read them intelligibly. Several of those who were present had come from the neighboring villages to transact business with the native magistrate and revenue-collector who lives here. We found some here who had acquired considerable knowledge of Christianity by reading the Scriptures and tracts which they had obtained from Bombay, Poonah, and other places.

After the crowd had dispersed and while we were at dinner, a boy, apparently about 12 years old, to whom we had given a tract called "The great inquiry, or What will be after death," returned, accompanied by his father, who requested us to exchange the tract we gave to his son for some other one. We inquired why he wished us to do so. He said, his son had begun to read the

tract, but there was so much in it about dying and what would come after death, that it distressed him. Turning to the boy, we asked him if such were his feelings. He replied, "Yes." We then told him that this was a reason for keeping the tract and reading it carefully, for it contained a remedy against the fear of death by pointing out the way to become prepared for it. He replied that he was young yet, and when he became old, he would then think of death. We cautioned him not to put off this important subject, and induced him to keep the tract. We also gave him another one.

Munchur—Narayangaum—Joonur.

Nov. 3. Stopped through the heat of the day in the village of Munchur, which is supposed to contain 200 houses. Our place of resting was the verandah of a temple in a public part of the village. As the people here seldom see Europeans, or have much intercourse with them, they at first appeared disposed to avoid us. When, however, we began conversation with some of the more intelligent who came to the temple, and the people heard us using their own language, many collected and listened attentively while we addressed them on the reasonableness and importance of worshiping Jehovah, instead of the images around us that could neither hear nor save, and of trusting in Jesus Christ as the Savior of the world. After dinner (which was prepared in a grove of mango trees outside of the village) we went to the temples and mosks, where we found favorable opportunities of conversing with people and distributing books. While on this excursion we found a man inculcating the duties of the Hindoo religion in the following manner:—He had a piece of canvass, perhaps a yard wide and eight or ten yards long, on which was represented in vivid and glowing colors the state of the righteous and wicked after death; the former enjoying the reward of their good actions, and the latter suffering the punishment due for their crimes. The state of the two classes was placed in contrast, and the whole representation was taken from the description of virtuous and vicious actions, and their consequent reward or punishment, as these are contained in the Hindoo sacred books. The lecturer (if so he might be called) began at one end of the canvass, and pointing to some individuals there represented, he described particularly their former manner of life, actions, &c., and then showed what they are now suffering or enjoying as the consequence of what they then did. In this manner he proceeded through every part of the representation, which must require two or three hours. He goes from village to village making a longer or shorter stay in each place, as he may find encouragement. Such instructions cannot fail of exerting some influence on the minds of people who have full confidence in the divine origin of

the books, from which the representations are taken. We tried to purchase this singular painting, but he would not sell it. He replied, "This is my field."

Leaving Munchur we rode to Narayangaum, a large village on the north bank of the river Meena. We stopped in a large building adjoining a temple of the god Vitoba. We had here an opportunity of conversing with many persons who came to worship. After resting a short time we went into the bazar, and visited two or three other temples, but the Dewaliee holidays had just commenced, and the people were too much engaged in amusements and rioting to attend to any serious subjects.

This village contains, by common estimation, 500 houses, and is pleasantly situated on a large and fertile plain. It is surrounded by a high wall which was built to protect the inhabitants from the ravages of the Pindarus. These were a kind of robbers, who committed great depredations in India about twenty years ago. An intelligent native who was himself an eye-witness, related to us with much feeling the sufferings endured here the last time the village was plundered. The inhabitants had no intimation that any enemy was near, till they arose one morning and to their astonishment saw the village surrounded by 4,000 men mounted on horses and armed with spears. All communication with the neighboring villages was cut off, and every house and every individual was plundered of whatever was valuable. To ascertain whether men had money, jewels, &c., and if so, to make them disclose where those things could be found, these robbers often inflicted tortures so severe as frequently proved fatal. They showed no respect or pity to any age, sex, or caste, but plundered, ravaged, and ravished as long as any thing could be found to satisfy their avarice, or gratify their passions, and then retreated with their booty as quick as possible to evade pursuit.

4. As the people appeared generally to be engaged in amusements common on Hindoo-holidays, we saw little prospect of usefulness here, and left for Joonur. Our road was across an open plain skirted on each side by extensive cultivated fields. Several herds of deer were grazing near our path, and showed as little fear as sheep do in America. The cultivation of the ground continues here through the year. One kind of grain grows but in one part of the year, and another kind in another. In some fields the crops are ripe for harvesting, in some they appear in blossom, and in others the husbandmen are ploughing and sowing. The proportion of cultivated land is very large, but their mode of cultivation is rude, and the crops appear to be light.

On arriving at Joonur we were conducted to a large bungalow belonging to government, which we were told was the usual resting place of European travellers. The bungalow stands in a large garden,

surrounded with a high wall flanked with towers. There is no European resident here at present. Joonnur, with the surrounding villages, forms part of the Poona district, or collectorate, as it is here called. In the afternoon most of the natives in the service of government called on us, and we had much interesting conversation on religious subjects. They had acquired some knowledge of Christianity, and of the efforts some people are making to extend it. They were willing, as the Hindoos generally are, to allow it to be of divine origin, but they argued zealously that their own religion was established in the same manner. They defended the worship of God by images, saying that as it is by the exercise of our senses we acquire a knowledge of the existence and qualities of external objects, so we can worship God by exercising our senses on the things he has made, and as he is in every place—in the image as well as out of it—so he will accept sincere worship thus offered. They objected strongly to the doctrine of justification through faith, arguing that if men by a course of wicked conduct could commit sin enough to deserve eternal destruction, then they might, by a course of virtuous conduct, merit everlasting life. The doctrine of salvation through the Redeemer, is particularly offensive to brahmins, as it declares at once all the rites and ceremonies on which they depend, to be useless. When we came to speak of the future state of the righteous and the wicked, they defended the doctrine of metempsychosis, or the transmigration of the soul from one body to another after death; urging, that as happiness and misery in this life are clearly not apportioned to the character and actions of men, so the different states in which they are born and pass through life, can be accounted for in no other way consistently with the justice of God, than by admitting the doctrine taught in the Hindoo sacred books; viz. that the happiness or misery of each individual in our present state of being is the reward or punishment of actions performed in a previous birth.

One of them having intimated that improper exertions were used to introduce Christianity, we remarked at some length on the means which Christ and his disciples used to induce men to embrace it, and that such are the only means which Christians are authorised to use; that in this respect the gospel is very different from Mohammedanism, which great numbers of the Hindoos were compelled to embrace under their former rulers; and that the English government, though professedly Christian, and wishing success to all the efforts to introduce Christianity into India, yet used no compulsive measures, but protected all classes equally, so long as they did not, in the practice of their religion, injure any one, or disturb the public peace.

The village or city of Joonnur is situated in a valley, and is almost surrounded by

mountains two or three miles distant. It contains, by common estimation, 3,000 houses, and the inhabitants all agree in saying that it was formerly more populous and wealthy than it now is. This opinion is strengthened by the general appearance of the village, as well as by the ruins of many Mussulman tombs and mosks. In the mountains that nearly surround the village, are numerous excavations. Some of these are small cells, as if made for the abode of hermits. Some resemble large houses with two or three tiers of windows, and others were evidently made for temples. One of these is 50 feet square. The floor, walls, and ceiling above, are of the solid rock of the mountain. The entrance is through a portico supported by a row of finely carved pillars, which are also a part of the original rock. On the right and left side of the temple are eighteen doors opening to as many small rooms. At the farther end, and exactly opposite to the principal entrance, is a large image of Gunputee. This temple is much resorted to by the people of Joonnur and the neighboring villages. There are some inscriptions on the walls, but no person has yet been able to decypher their meaning. The brahmin in charge of the place could give us no account of its origin or history.

Near this is another temple on the same general plan, though not so large as that at Karlee. Near these temples are many smaller excavations, which at some former period were probably inhabited by men, who here secluded themselves from intercourse with the world, and passed the time in reading the sacred books, meditation, and other acts of devotion. These excavations are evidently artificial, as the marks of the chisel show, but when and by whom they were made, is unknown. They show the strong influence which the Hindoo religion exerted on the people of India at some former age.

A little to the southwest of Joonnur is the celebrated hill-fort of Sewreree. There is only one way of access to the fort, and this is through seven successive gates of masonry. In the fort are the ruins of many buildings of Hindoo and Mohammedan origin. The place is well supplied with water by cisterns excavated out of the solid rock which forms the top of the mountain. The native officer informed us that these cisterns were upwards of fifty in number, and some we saw were 25 feet square by twelve feet deep. These excavations, and walls, and towers, erected for the defence of the place, must have been a work of great labor. Forts like this were used under the native government for the confinement of criminals. In this fort Shevajee, the celebrated founder of the Mahratta empire, was born, and here Bagee Rav, the last nominal head of the same empire, was confined as a state prisoner for several years, while another branch of the family was in power. Our guide asked us if we would not go to the

temple and honor the goddess before leaving the fort. As the temple was near our path and several persons were sitting under a shade in front of it, we went, not to honor the goddess, (which was an image of stone in the temple,) but to dissuade them from worshipping the gods of the hills, or the valleys, or any other object, except the Creator and Preserver of all things. They listened attentively to what was said and all who were able to read received books.

The Dewalée holidays continued while we were at Joonur, and people are generally too much engaged at such times in amusements and revelry to attend to serious things. At such times each day, as people seemed most disposed to listen, we went into the bazar and other public places, and always found some who were inclined to hear. Several brahmias, who did not like to be seen mingling with the common people to hear what we said, or to receive books from us publicly, called at our lodgings.

[To be continued.]

Syria.

MEASURES TAKEN BY A MERCHANT TO ASCERTAIN WHETHER ASAAD SHIDIAK WERE LIVING.

In the last number, p. 30, mention was made of a journal of Mr. Tod, an English merchant at Beyroot, relating to a recent excursion to the convent at Canobeen to ascertain whether Asaad Esh Shidiak were living. Extracts from that journal will now be given. It was addressed to the Rev. Isaac Bird, missionary of the Board at Beyroot, and dated June 26, 1832.

It will be observed, that twelve days elapsed from the time the Emeer Besheer became acquainted with the object of the visit to Acre to Mr. Tod's arrival at Canobeen; so that, in all probability, the Maronite patriarch had notice of his coming in time to remove Asaad to another place, if living. The journal, however, increases the probability of his death, which was before very strong.

Rev. and dear Sir—On passing through Sidon, on my way to the camp of Ibrahim Pasha, I made a proposal to your worthy friend Wortabet to accompany me, which he gladly accepted; and a boat being found on the point of starting for Haifa, we immediately got on board and put to sea. Scarcely had we cleared the harbor, when this zealous and devoted servant of God commenced preaching in Arabic to the crew and passengers. They were a mixed company of Mohammedans and Christians, and I was much struck with the attention with which they listened to the discourse. It was an exposition of the Sermon on the mount, and part of the Gospel of John.

From these he discoursed more than two hours, and then entered into an examination of some points of Mohammedan doctrine, particularly their Ramadan fast, during which they were required to eat and drink nothing from morning to night for a whole month. This, he said, could not be of divine origin, because not of universal application; instancing the inhabitants of high latitudes, where there was perpetual day for weeks and months together. This staggered them; but one of the more intelligent of them said they might fast by means of a watch: to this it was answered the Koran does not specify a period of so many hours, but expressly says *from sunrise to sunset*.

Next day (May 30th) we arrived at Haifa, where we found a battalion of Egyptians, several of whom I found drinking wine publicly. Indeed the wine stores are always full of these men, but in other respects they shewed excellent discipline. The following morning I set out in company with Wortabet and my brother P. for Acre, situated at the other side of the bay, and distant about seven miles. We proceeded by land, and met a convoy of sick and wounded coming on cavalry horses to the Egyptian hospitals on mount Carmel. Shortly afterwards the dead bodies, which we observed floating on the water, announced our approach to a late scene of conflict. Acre had been taken by assault the preceding Sunday; but Ibrahim Pasha was three miles from the city, in the summer residence of his predecessor, who had already been sent off to Egypt. We arrived there at four P. M. and were immediately directed to the hall of audience. As soon as the pasha perceived us approaching, he welcomed us in that engaging manner for which his father, Mohammed Ali, is so celebrated, and the usual Oriental salutations were exchanged. Wortabet cut them short, however, by requesting a private audience.

"Instantly," said the pasha, and rising led us into his cabinet. "Now, dragoman," said he, "do you interpret exactly what the gentleman has to say?"

The pasha having been informed who I was, of the acquaintance I had had with his father in Egypt, and so on, I directed Wortabet to open the subject of our visit in the manner we had agreed upon; when he began—

"We have come to tell your highness of a most important matter, one which is of deep interest to many on both sides of the great ocean."

"Well, what is the matter?"

W. "It is a thing which is a shame to all countries and kings, a thing which has been done contrary to all justice and right, and which there has been no one to inquire into."

Pasha. "What is it?"

W. "A certain man by the name of Asaad Esh Shidiak, was instructer in Ar-

bic to some American gentlemen in this country, and while in this employment, it so happened that he heard many things contrary to his religious opinions in which he had been educated. This led him to search into the holy book which is the foundation of the Christian religion, and he discovered that many of his opinions were wrong. So he determined to give up his errors and follow that book. But the Maronite patriarch, hearing of this, was angry, and commanded him to continue to worship his images, and such like, and finally threw him into prison, where, if alive, he has been lying seven years, and there is nobody to inquire into the cause of his imprisonment."

Pasha. "I have never heard of this matter."

W. "True, effendim; but there was a pasha who knew of it."

Pasha. "This matter concerns the Emeer Besheer," (prince of the mountains.)

W. "True, effendim; but he closed his eyes that he might not see, and his ears that he might not hear."

Pasha. "What is the reason why this man would not worship images and pictures, and pray to the dead, and so on?" Then, without waiting for an answer, he added, "Where was he imprisoned?"

W. "In the convent of Canobeen.—This merchant is anxious that you deliver over this man to him, and by so doing you would not only lay him under deep obligations to your highness, but cause great joy among many both in Europe and America. The patriarch at three different times has given out that he was dead, while in fact he was alive; though he affirms that he is dead, we are warranted in disbelieving the report. We wish your highness to authorise a search to be made for this man, and that the matter for the moment be kept a secret, lest the patriarch either remove or kill his prisoner."

Pasha. "I shall mention the subject only to the Emeer Besheer, and the matter shall remain among ourselves. But where do you say he is confined?"

W. "In the convent of Canobeen, in a dungeon below ground." [Such was the report.]

Pasha. "Write me the name."

W. "We will bring it to you in writing hereafter." (After a pause *W.* continued,) "It would be doing God service were you to allow every man under your government to worship God according to his conscience. If a man now worship God in spirit and in truth, he cannot do so, through fear of this patriarch; but if you will permit every Christian to follow what he finds in his holy books, you will do a most acceptable deed."

Pasha. "At present this is difficult. We must indeed provide for what the great God requires of us, but now we have war before us. I also have read books from the English, and they say many good things

about religion, but they say we must first provide for war.* However, please God we shall establish here the same religious liberty as in Egypt. I have put an end to the vexations hitherto experienced by the pilgrims to Jerusalem. Now they may go and come, and no man dares demand money from them, or annoy them in any way."

We then expressed our most cordial gratitude for the kind manner in which he had received us, and took our leave.

Next day (June 2d) we waited on the pasha, and handed him the following memento written in Arabic. "Asaad Esh Shidiak, imprisoned by the Maronite patriarch in the convent of Canobeen, under ground, and that for several years past, because he would not worship images, nor pictures, nor pray to the dead." Ibrahim put the document carefully up, and said he would shew it to the prince. The latter arrived that afternoon in the camp.

We allowed the next day, being the Sabbath, to elapse without pressing the pasha further; but on the fourth we again waited on him, and, as before, were admitted to a private audience.

Pasha. "I have inquired of the prince respecting Asaad, and he affirms that he is dead."

W. "So it was given out when we knew he was alive."

Pasha. "Come again at the *Asr.*" (half past three.)

We returned accordingly at the *Asr*, when he received us warmly, sent every one away to be alone with us, and taking Wortabet familiarly by the shoulder, and putting his face close to him, said, "All is well—your business is finished—dismiss every fear. I have spoken to the prince, and he offers to give six soldiers, if you will give an Englishman to accompany them."

I said, "I will go."

"Very well," said the pasha, smiling; "to-morrow I will give you a tezkereh, (a written order.)

I said, "May it please your highness, as soon as possible; I am anxious to proceed."

"No, no," said he, "you must stay with us a little longer."

We thanked him, and retired.

June 5. Waited upon the pasha for the tezkereh, when he called Hanna El Bahh-ri, his chief secretary, and charged him to go to the prince, and tell him to give to Mr. T. six soldiers, and full authority to search the mountains for Asaad Esh Shidiak. If found alive, he was to be delivered up to me.

Our business with the pasha being now accomplished, I felt myself strongly moved, thinking I might never have another opportunity, to sound his feelings still further on the important subject of religious toleration.

* It is not obvious to what English books the pasha here alluded which taught such doctrine.

So I said to him, "With your highness' permission, I should be glad to be indulged with a single word more in a private audience."

"Certainly," he answered, and the room was soon cleared, when I proceeded:

"The religious toleration of which I have been a witness in Egypt, and the mercy you have now extended to a persecuted Christian here, emboldens me to submit to your highness another question. It is of great public interest, and I hope it will be taken in good part. In past ages it has been said in Europe, that if a moslem left his religion and became a Christian, his life must pay the forfeit. Since then, light has come down upon the world, and men now think differently from those of former times. What I would ask is, whether *now* a moslem would really be put to death for changing his religion?" The pasha appeared embarrassed, and a pause ensued.

"This," said he, "is a marvellous question. I cannot answer it now. I have war before me with the Turks. We have the law—but I do not know all the law—however, when our military operations shall be terminated, we shall practise here the same religious toleration that exists in Egypt."

His answer was as favorable, perhaps, as could have been expected under the circumstances.

From the pasha we proceeded to the tent of the Emeer Besheer, who invited me to sit down by him. I there found Hanna El Bahh-ri and several emeers. The former addressing himself to the Emeer Besheer, said, "Here is Mr. T. who will accompany your soldiers to Canobeen."

"Soldiers," said the prince, hesitating, "my order will be sufficient alone to enable the gentleman to search the convent without difficulty."

Hanna El Bahh-ri replied in an uncertain tone,

"No, his highness says that if you do not give the soldiers he will furnish them from his own *nizam*," (organized troops.)

The prince replied, somewhat hurt, "Very well, I shall give the soldiers."

It was here I saw the extent of the favor bestowed upon us, for by insisting on the matter, as the pasha had done, he had risked disgusting the prince, and that too at a moment when he could ill dispense with his twelve or fifteen thousand men. The prince then turning to me said, "How many soldiers do you wish? Is it six, or ten, or twenty, or one hundred? whatever number you wish I shall give you."

"If," said I, "the absence of ten men would not be felt, I shall take that number."

"Very well," said he.

"This patriarch," said I, "does what he likes in the mountains. Not long ago some English travellers went near Canobeen and were stoned."

Prince. "If people will go there without authority from me, they must take the con-

sequences.—In regard to the application you have now made to the pasha, does it originate with yourself, or are you come at the instance of the consul?"

T. "It originates with myself. I have read the account of Asaad's sufferings."

Prince. "Is Sir Sydney Smith still living?"

T. "He is, and well."

Prince. "I meant to have gone to England with him. Where is he?"

T. "In England, I believe." After a pause, I continued. "I am now going to Canobeen. In so doing I put my life in your hands."

Prince. (In a slow and solemn manner.) "Thy life is as my life."

The following letter was then written in my presence, signed by the Emeer, and handed over to me. It was addressed to his son, the Emeer Ameen, acting governor of the mountains.

"To my respected son.

Mr. Tod, the Englishman, is now at this victorious camp, and has made known the case of Asaad Esh Shidiak, saying that he is still alive, in confinement, and that the story of his death is without foundation; and he has entreated of the humanity of the pasha to shew mercy to the man and release him from prison. I was inquired of respecting this matter, and my answer was, The said man, according to what I had heard, was dead. Mr. Tod does not believe the report; let him go, inquire, and search into the truth of the matter. He is, therefore, going to you, and our desire is, after receiving him with every token of respect and honor, that you immediately send with him ten persons, that they may accompany him to the place desired, and search for the said man, and if they find him alive, cause him to be given up immediately; and that you give to Mr. T. an express order to this effect, and that your order also require, that he be honored and respected wherever he may go; and that the men search wherever he pleases, and suffer no one to resist them; and they are not to leave him until dismissed by him; and when they return, they are to bring from him a paper to inform you of his arrival in all peace and safety, at the place where they shall leave him. This is what is necessary to communicate to you at this time, and may God preserve you. Written this 7th of the month Moharam, 1248.

Your father,
BESHEER SHEHAB."

We now took our leave, receiving much civility from the Emeer Besheer, as well as from the other emeers.

The next day (6th) we embarked at Acre for Sour (Tyre,) which we reached the following day; and the day after (8th), proceeding by land, we arrived at Sidon. Here Wortabet, though much fatigued, immediately set about finding me a Mohammedan servant, and a couple of horses for our

journey to Canobeen. He found both, and engaged we should proceed at day break. On Saturday morning I took leave of this worthy and energetic disciple of the Lord, and likewise of my brother P., whose presence, as well as that of Wortabet, I was steadfast in declining in this expedition.

After traversing several mountains, we arrived at Bieddeen, the prince's residence, about five P. M. I lost no time in waiting upon the Emeer Ameen. I found here also the Emeer Besheer himself, who, travelling by land, had reached his palace sooner than I, who had come partly by sea. I was received politely, and after the expected compliments, handed to Emeer Ameen the letter from his father, who was sitting by him. The Emeer Besheer, as if willing to retract a part of the order, coolly remarked, "We have few soldiers." I said to the Emeer Ameen, "You see this is an order from our effendi for ten soldiers." The two emeers were sitting nearly in the same line from me, and as both the emeers and the pasha are called *effendina* [our effendi] the former supposed me to be speaking to him, and alluding to the order of *effendina* the pasha. So he replied quickly, "I know you have the order of effendina for these men." I did not think it necessary to correct his mistake, and we sat some time in profound silence, each waiting to see what the other would do. At length one of the officers requested me to follow him, when I rose and took my leave. The officer led me to a room in the palace, saying it was for me, and that all my wants would be anticipated. At sun-set, accordingly, supper was sent us. Afterwards I felt a curiosity to ascertain the degree of honor conferred on Ibrahim's favor, and found on inquiry that I had been placed by the prince on a footing with the emeers and other subordinate princes. My Mohainmedan servant, in the mean time, entreated me, for his sake at least, (being a shereef or descendant of Mohammed,) to act the emeer, to command, insist, get angry, &c. I thought it best to depute him to act in my stead, and see that every thing was fitting. Next day being the Lord's day, I inquired of my servant Ahmed, whether it was necessary to wait upon the prince, for I was desirous of spending the day alone. He assured me it was not necessary; that on the contrary the rule was to wait patiently till sent for. I accordingly remained pretty much at home until about four o'clock, when I was surprised by a visit from two officers of rank. The chief one said he was secretary to the Emeer Ameen, and moreover the friend of Asaad, and that he was truly happy to see me proceed on such a mission. "I am charged," continued he, "by the Emeer Ameen, to acquaint you that although every soldier is wanted to proceed against Damascus, yet he will give you the number you wish."

"I require," said I, "the number specified in the prince's order, that is, ten."

"They are at your service."

"Must we depart immediately, or will to-morrow morning be equally agreeable?"

"The prince's wish is, that you depart now, in order to have these ten men again as soon as possible. You know we are proceeding to Damascus with every man we can muster."

"Very well, in an hour I shall be ready." I immediately waited on the prince to thank him, and take my leave. The prince began conversation in a solemn tone.

"I have given you the soldiers. Your words were heavy upon me at the camp. I advise you not to rebuke or reason with the patriarch at Canobeen, but search there and everywhere else you like, and go your way."

His voice being low, age having somewhat impaired it, I answered, "Let your chief secretary explain to me exactly your highness' wishes, and I shall conform myself to them."

The secretary replied, "The prince says, when you go before the patriarch, use *politics* with him," i. e. policy.

"Good; I shall use with him only one word *iftahh*," (open.)

"That's well," said they smiling.

The prince added, "You have liberty to search for Asaad through the whole mountains."

I replied, that Canobeen was sufficient.

On returning to my room, I found my servant in a state of excitement. "You are to provide," said he, "for these soldiers, and they will eat and smoke without mercy. The emeer certainly ought to provide for his own soldiers."

"But what is the custom?" The secretary was sent for, and inquired of.

"It is true," said he, "that when *effendina* lends soldiers for a beg, the latter provides for them. But in the present case I had better inquire."

He accordingly inquired, and sent word back, (for he seems to have been ashamed to re-appear,) that they were at my charge.

Their captain now came forward, (whether to second an artifice, or not, I cannot say,) and observed, "Such being the case, you will of course only take two or three soldiers; how many do you wish?"

"I wish the ten." He bowed and retired. The soldiers now came, a motley company of peasants, armed with indifferent muskets, and among the rest two battle-axes and one pistol. I remarked that they were all Christians. I took them aside, and asked them if they knew the object of their journey.

"Yes: to deliver over to you, if alive, Asaad Esh Shidiak."

"But, if the patriarch will not open the door of the convent?"

Soldiers. "We shall break it open."

"And if his men attack us"—

Soldiers. "We shall break their heads."

I mention these details to shew what was the nature of the orders they had received from the prince.

We now left Bteddeen, travelling from ten to twelve hours daily, the soldiers, of course, on foot. The paths were generally up high mountains, or down valleys, keeping those on horseback in a constant state of attention lest a false step should precipitate to the earth both horse and rider. In order to guard against opposition at Canobeen, as well as to prevent the Maronite priests tampering with the men, and thus perhaps defeating the object of my journey, I deemed it prudent to enjoin silence respecting our destination. I was confirmed in the propriety of this measure, by seeing Maronite priests invariably come up, whenever we rested, and interrogate one or other of the men in an earnest but low tone of voice. I was struck with their almost invariably guessing the patriarch to be the object of our mission, when their looks scowled a disapproval. Observing the power of the priests specially manifested at Metein, I called the men together, and declared that if any one held any further communications with them, I would order him back to Bteddeen. I reminded them that the priests might turn the whole population of the mountains upon us, if they found we were going to assault the convent of Canobeen. This I think had the desired effect. In spite of our suspicious appearance, we were, with one exception, most hospitably received, and all honor was paid, due to a party under order from government. The emeers and sheiks, through whose districts we passed, appeared to stand in great awe of their prince, the Emeer Besheer, and of Ibrahim Pasha. In our way we met several armed parties, proceeding to the Bukaa,* to join the camp of the pasha who was about to proceed to Damascus. In fact, a general order had been issued from the prince, that all capable of bearing arms, and who could be spared from agriculture, should proceed thither immediately. I was told twelve or fifteen thousand had accordingly marched. Occasionally we saw a few parks of mulberry trees cut down, and their adjacent houses levelled. On inquiry, I was informed they belonged to Druzes, who had fled to Hama to join the sultan's army. This was the only punishment that could be inflicted upon them. I asked respecting their wives and children. "They must live," said the emeer, my informant, "as they best can." I sometimes heard your name mentioned, always with respect, and by one emeer with regard.

Arriving at Tanureen on the 13th, the sheikh of the mountains mentioned, that the patriarch had arrived at Canobeen the preceding day. This worthy man, whose name is Phares ibn Anton, showed so much liberality of mind that, being moreover within six hours of Canobeen, I unfolded to him the whole matter of my visit, at which he

seemed much astonished. Recovering himself, however, "I would never," said he, "condemn people for thinking differently from myself. I went perhaps three hundred times to the convent to reason with Asaad, but he did not convince me."

After a journey of four days over mountains and through defiles, perilous enough to those on horseback, on the evening of the 14th of June we descried the convent of Canobeen. It was situated on the opposite side of a deep ravine about midway up the almost perpendicular cliff. I confess I was struck with awe, when I compared the strength of its position with our little force, in case we should be opposed. It had evidently been a place of strength in former times, and even now could scarcely be taken except by being battered down by cannon from the opposite side of the valley. The convents I had hitherto seen were on the contrary easy of access. However, there was no time for reflection, so we marched forward. I got down as I best could, one side of the ravine. At the bottom I found what is in summer a rivulet, but in winter a river,* and after crossing it on a bridge, my servant Ahmed begged me to ascend the other side to the convent, on horseback. I objected to this display, especially as it seemed like riding up a wall, but as he assured me there was a safe, circuitous path, we mounted our horses. I rode along, however, with apprehension, the road being a mere footpath, and constantly along a yawning abyss. I felt my head getting dizzy, but by an effort, directing my eyes and attention to objects above me, I managed to preserve my self-possession. After a great many turns, we got near the convent, where the soldiers, by a shorter path, had already arrived, with the letter of the emeer. I saw soon that we were not to witness an exhibition of the patriarch's heroism, in defence of his castle, for we were received about eighty yards from the convent by two priests, with servants, &c., who welcomed us in, and led us at once to the hall of audience. I demanded the patriarch. Paoles, a priest, who had apparently resided in Italy, answered in good Italian, that he was at vespers, but that as for Asaad Esh Shidiak, if I wished, I was at liberty to search all over the convent. "But," said he, "the man is dead." Another priest came up and said, "I am his relation, I was present here when he died, two years ago." They then begged me to be seated, but I declined. They entreated. I replied, that my mission prevented my accepting anything at their hands. They nevertheless continued entreating and brought sherbet and pipes, neither of which I would receive. "What," said they, "do you take us for Mohammedans? We are Christians. There is no poison here," (drinking part of the sherbet.) They once

*The plain between Lebanon and Anti-Lebanon.—I. B.

*The river Kadeesha, (holy river) sometimes called Abu Ali. It falls into the sea at Tripoli.—I. B.

more offered it to me, but I again declined it. I stood in this manner about half an hour, surrounded by priests and servants, who all kept silence, when the patriarch was at length announced. I advanced to meet him. On coming up he appeared troubled, but recovering himself, he began complimenting me in a profuse and vapid manner. I attempted to interrupt him, but in vain; he kept on. Then suddenly retiring, for what reason I know not, he again appeared, and we all went underneath the awning. Here he again renewed his compliments, but I succeeded in interrupting him, saying that I wished to speak with him *one word*.

"Speak," said he.

"By authority from the Emeer Besheer I require at your hands Asaad Esh Shidisk."

Here he trembled. "He died," said he, "in this convent, two years ago; but as you may not believe me—Paolos, (calling a priest,) shew this Englishman all over the convent, and open every room in it for his satisfaction, and let two soldiers go with him."

It was now dark. Lights and keys were sent after.

"But stop," said the patriarch, to Paolos, "shew Asaad's grave to him, and that may save the convent from further search."

"I shall search," said I, "every part of the convent."

The patriarch's agitation increased. The two priests, apparently with tears in their eyes, conjured me to show him a little respect on account of the servants.

Lights, keys, and servants were now in attendance, and we began a regular and minute search. The two soldiers, partly to shew their zeal for their leader, and partly perhaps from their hunger and fatigue, set about their work in the most boisterous manner, striking with their clubs, as they passed, every box, chest, and divan, calling out, "Asaad, Asaad, come forth." We searched every room, cavern, and dungeon, the soldiers, notwithstanding my remonstrances, continually shouting, and making the convent ring with Asaad's name. The chapel alone I declined entering. We saw the room where the priests said Asaad was confined. They said the door had not been walled up. It was a cell about five feet by four, having no window, but a hole to admit the air, and opening apparently into the court. According to them the disease of which Asaad died was the dropsy. I left in the room a paper on which was written in Arabic these words, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

I remarked to Paolos and the rest, that the blood of Asaad was on the patriarch's head.

"Did you know Asaad?" said Paolos.
I answered, "No."

"Why, then, do you take so much interest in him?"

"Because in England and America, Asaad is considered like Paul."

"This does not concern us. You seem to think Asaad was barbarously treated, but I assure you, the patriarch is a mild man, and we merely kept Asaad a prisoner here."

Another priest said, "I am his relation, and he was put under my charge when the patriarch was absent months together. Would I have ill treated my relation?"*

I here recollect the prince's injunction not to reason at the convent. We had now finished our search, but there was no Asaad. "Shall we now go to his grave," said Paolos; "shall we dig up his bones? Only say so, and we shall instantly comply with your wishes."

I said, "Shew me the grave."

Lights were again brought, and the two priests accompanied me out of the convent, to what appeared to be a little burying ground. The way was along several precipices. Paolos took firm hold of my coat, and entreated me to take care and avoid the serpents. We went cautiously, our lights shewing indistinctly the path, and at last came to a part so precipitous that, in spite of my caution, I lost my balance, and should have had a most serious tumble into the ravine, had not Paolos held me with all his might. I could not help feeling gratitude for his kindness. On reaching another very steep place, Paolos and another priest said that they would stop there, and wait my return, unless I specially wished them to proceed. I got over, and a servant pointed me to the grave. I answered, "It is enough;" for as I had no means of identifying the remains, I did not think it best to have them disinterred.

On my return, they entreated me for a long time to sup and pass the night in the convent, as they said all travellers did. There were wild beasts and serpents outside, which might do me injury, perhaps take my life. I told them that I could receive nothing from the patriarch, and that positively I would neither eat, drink, nor sleep in his convent. At the same time I gave them to understand, that I made a difference between the patriarch and them, for in truth I was affected by their attentions, specially those of Paolos. Finding their entreaties ineffectual they left me. I now went along the precipice, seeking for some spot where I could pass the night. I had not gone far, when I heard howling and cries not far from me, as of some wild

* It may be well to recollect, that the treatment received by Asaad in the convent, has been given to the world according to the representations solely of Maronites. These representations, of course, lie open to contradiction from the patriarch; but the testimony of the priests must be received with caution, since they would have us take their word, that the patriarch is a *mild man*, and that no *relation* of Asaad would ill treat him.—*J. B.*

beast in the jaws of a greater. Being well armed, however, I continued my steps until I came to a large tree, underneath which was a platform. Here I determined to pass the night. I had not watched long, when I perceived a couple of objects rise above the brushwood, a few paces from me. After attentively considering them some time, I was convinced they were men, and put myself in a posture to receive them, in case they meditated my harm. Seeing themselves discovered, they came out and looked at me some time, without saying a word. From their dress I presumed them to be servants of the convent. While they continued staring, I heard my name called aloud from towards the convent, and in a moment after Ahmed appeared in considerable agitation.

"Are you mad," said he, "to remain here? These men will murder you, and throw your body down the ravine. They only wait till you shall fall asleep. And if they don't, you may be devoured by wild beasts, or stung by the serpents." Here he wept, and went on—"I entreat of you go and sleep in the convent. Don't you know that the patriarch will send word of this search to the cottages below, and his people will come and murder you?"

"Let them come," said I, "I am ready. You may sleep in the convent, but I tell you I shall not."

"But," said he, "there is a place of greater safety nigh to the convent. Only come up there, and I will lie down near you?"

He trembled, wept, and entreated so much, that I went up to see the place he spoke of, and finding it about fifty yards from the convent and in a crag of the precipice, I let him spread my carpet; our arms were laid beside us; and, forgetting the patriarch, wild beasts, and serpents, hungry and exhausted, I immediately fell asleep.

On waking next morning, I observed a priest and some one with him apparently watching us from the terrace of the convent. Having now nothing to do with Canobeen, or its inmates, we mounted our horses, bade adieu to the priest, and set off. The soldiers, having no blanketing, had obtained leave to sleep in the convent, and the captain of them came out to say, that so soon as the patriarch should have finished a letter he was writing to the prince, they would all follow us. We now proceeded along the edge of the ravine, and five hours afterwards found ourselves on a height overlooking the plain of Tripoli, and about four hours distant from that city. The soldiers had now joined us. Calling them together, I told them I was willing the whole population of the mountains should know what had been done. The first place we arrived at was Amioon. We went to the sheikh's house, and, as usual, the room, a large one, was soon filled with the most respectable inhabitants of the village assembled to inquire the news. I had

here occasion to address them at considerable length, detailing first what had been done in the mountains, and afterwards answering questions respecting our doctrine: —all which appeared satisfactory, with one exception, viz. my want of faith in the Greek fire at Jerusalem. From this circumstance I perceived that they were chiefly of the Greek church.

"I heard yesterday," said the sheikh, "that the British consul had gone to Canobeen, with an armed force, to establish a protestant school there. I wish Mr. Bird would establish one here. What is the object of the king of England in getting schools established in these regions?"

"It is not the king of England, but a body of pious men in England and America."

Sheiks and others. "What is their motive?"

"Love to man."

This remark was as usual unintelligible to them. After conversing three hours, I took leave. The soldiers had begged we might return by the sea side. My servant joined in the request, lest the horses should be permanently injured by a continuance of mountain travelling. We accordingly bent our steps to Batroon, where we arrived late. The sheikh was absent, and the people, though under the prince, did not seem to care much for his authority. We set off from Batroon two hours before day-break, and at mid-day reached Gibail, where our appearance attracted a large assembly. I addressed them on the change in the patriarch's authority. Among others present, I remarked two priests hovering on the outer edge of the crowd. I here discharged the soldiers, giving them a certificate of their good behavior, and satisfying them in other respects. On the road to Beyroot, we met occasionally mountaineers, to whom I communicated what had taken place in Canobeen. Reached Beyroot at ten, P. M.

R. Top.

Sandwich Islands.

HILO.

Extracts from a letter of Messrs. Green and Dibble, dated May 7, 1832.

The last published letter of Messrs. Green and Dibble was dated Oct. 4, 1831. See vol. xxviii, p. 218.

Growing interest in the Schools.

In regard to our labors since we last wrote we remark, that we have pursued a similar course to the one we then described. In January we had a general examination of the schools belonging to Hilo and Puna. We pointed each pupil to a verse which we had selected, and numbered none

but those who could read. We found nearly 2,000 who could read; not all readily indeed, but all with pains taking. The tide which has so long been setting against reading understandingly, begins to turn in favor of it. The people are awaking to a sense of the value of the *palapala*, and to the correctness of our method of instructing, so that we have disposed of nearly all our books, though they had been accumulating for a long time. The chiefs too are escaping from their dark-hearted state, and are beginning to feel that they may not be behind their people in intellectual improvement. Our ladies have been unwearyed in their efforts to afford them instruction, and they have at length seen the fruit of their toil. The gratification of the chiefs in being able of themselves to spell out the word of God, is very striking, and shows itself not merely in blessing us for our kindness—a kindness which would not be overcome by their unwillingness to be benefitted—but it shows itself in relieving our wants.

The people have recently erected a large and commodious school-house, so near our door that our ladies can superintend their schools with very little trouble. We have four schools for males, and as many for females, each week. We have selected a small class of our most promising young men, whom we meet twice a week. They are attending to geography, and make reputable progress. We also meet the headmen of all the lands in the vicinity of the bay, twice each week. Most of them are yet unable to read, but we cherish the hope that something may be done for them. We continue our singing-school as when we last wrote.

Preaching Tours among the People.

Since Mr. Dibble commenced preaching in the native language, we have done something in the way of itinerary labor. Since November we have visited the districts of Hilo and Puna, and have preached the gospel "to the poor" wherever we have found them. On these excursions we have preached about 70 times.

We will here insert a few extracts from our journal while on one of these tours, pending an extract or two which we made while at Hilo.

Monday Evening, Jan. 9, 1832. A brilliant and truly awful exhibition of the volcano, this evening. The fires raged tumultuously, as may easily be supposed from the fact, that at the distance of thirty or forty miles we distinctly saw columns of crimson smoke, like the smoke of a great furnace, ascend to heaven.

16. About eleven o'clock, A. M., a smart shock of an earthquake reminded us of the scene of last evening. At dusk, the fires again visible, though less intense than last evening. Soon after, an awful shock of an

earthquake awakened in our bosoms very serious emotions, and we cried to him who "taketh up the isles as a very little thing;" at whose "touch the mountains tremble and the hills smoke." This was followed by slight shocks during the night.

17. Notice having been given that one of us would make the tour of Puna, we concluded to visit the volcano with our families, this being on our way. An excursion of this kind we all need, having been confined to our immediate home for several months. We felt desirous that our ladies should witness this exhibition of divine power, and we judged from the history of past eruptions that the present would be a favorable time. Accordingly this morning we started on this expedition, at an early hour, being assisted by a number of natives. The ladies alternately walked and rode in chairs on the shoulders of natives—the only palanquin we know at Hawaii. The day was fine, and just before night we reached Olea, where one of us addressed a small congregation from Luke xix, 16. "The Son of man is come to seek and save that which is lost."

18. At three P. M., we reached the eastern side of the volcano, and soon ascertained the cause of the brilliant illumination which we witnessed on the 9th. To the east of the volcano, at the distance of nearly half a mile, is a large extinguished crater, from 500 to 800 feet deep. The plain between this crater and the one now in action was literally rent by the convulsive throes which shook the whole island on the 10th, and through the principal opening, which is now some three or four feet in width, the fires of the pit beneath rose in torrents, and ran in rivers to the east, disgorging themselves into the extinguished crater, and to the west mingling with the lake of burning lava, whence they issued. The change below was striking to one of us who had visited the place before. Yet all seemed quiet and sluggish, and till evening, we saw little else than the gaping pit, from which slowly ascended a light smoke. During the night we saw little action at the north end near which we slept; at the south there seemed to be much more.

The extracts immediately subjoined show on what class of subjects the missionaries chiefly dwell in their preaching excursions among the natives—bearing directly on the salvation of the soul.

Jan. 19. Early this morning one of us directed his course for the sea-coast, at the farthest extremity of Puna. In his journal he thus describes his excursion.

"After a long and tedious walk through an uninhabited country, over lava for the most part, and passing several chasms made in the earth by the recent earthquake, I reached Kealakomo exceedingly fatigued. After a few minutes rest, I addressed a

considerable number from Matthew xi, 5. "The poor have the gospel preached to them."

"20. Early this morning, I again addressed the people from John iii, 16. "For God so loved the world," &c. This being the extremity of Puna, I directed my course to Hilo. Walked over immense beds of lava, which at some former period poured into the sea in torrents. About eleven, A. M., I reached Oleapuki, and found about 70 persons sitting under the shade of a clump of trees on the lava. To them I preached from Psalms cxii, 1. "Blessed is the man who feareth the Lord." Hence a few miles to Kamamoa, where I addressed a small congregation from John vii, 37. "In the last day, that great day of the feast," &c. My next stop was at Kahawalea, where I preached to 200 or more, from John iii, 3. Walked over the same desolate country till evening, and put up at Kalapana.

"21. In the morning the people assembled and I addressed them from Luke xiv, 17. "Come, for all things are ready." Walked over a country somewhat more pleasant to Kaimu, where I preached to about 200, from Luke v, 12. "Lord, if thou wilt, thou canst make me clean." Thence to Kehena, where I addressed a small congregation from Luke x, 42. "One thing is needful." A few miles further brought me to Kamaili, where I found about 70 persons assembled in a ranai, or native booth, whom I addressed from John v, 30. "Search the Scriptures." At Opikau, a few miles further, I preached to about 100 persons from 2 Cor. vi, 2. "Behold now is the accepted time." The country exceedingly rough and dreary till I reached Pohoiki, where I put up for the Sabbath.

"22. Sabbath. In the morning I addressed 400 or 500 people, from 2 Cor. v, 10. "For we must all stand before the judgment seat of Christ." In the interim, between services I walked a few rods over the lava, and was affected by the awful hardness of heart so visible among the people. I felt that if God should ever take for himself a people here, he would indeed raise up children to Abraham from stones. Blessed be his name, this he can do. At the second service, I addressed nearly the same number, from Luke iv, 18. "The Spirit of the Lord is upon me," &c. How great the privilege of endeavoring to imitate the Savior in addressing dying men! Towards evening I explained to a few at my door, the parable of the rich man and Lazarus.

"23. Started very early and walked several miles over a rough, and for the most part barren country to Kula, where I preached to 300 or 400 from Luke xv, 7. "There is joy in heaven," &c. The country about Kula is more pleasant and fruitful. Next I preached at Kanekiki, under a tree by the way-side from Rev. xxii, 17. "And the Spirit and the bride say, come." Thence a few miles to Kahuai, where I addressed 200 or 300 from 2 Cor. v, 20. "Now, then,

we are ambassadors for Christ." I next preached at Nanawali, to a small congregation, from John i, 9. "That was the true light," &c. At Waiaakaula I preached from Psalm cxix, 137. "Righteous art thou, O Lord," &c. My next stop was at Keonepolo, where I addressed a small assembly from Num. xxiii, 10. "Let me die the death of the righteous," &c. Thence to Makun, where I preached from Joshua xxii, 15. "Choose you this day," &c. Here I remained over night.

"24. Rose before day, and travelled over the same dreary country; and, at an early hour reached Keau, and addressed about 200 people from Heb. ii, 3. "How shall we escape," &c.; after which I walked home.

In this tour of seven days, I have not put off my clothes 'save for washing.' I have with no little painfulness, walked over burning lava, under a scorching sun; have sat, eaten, and slept, on the ground. Yet I have been disposed to bless God for the privilege of thus toiling. I have addressed thousands of my fellow-men, have told them of their guilt and danger, and pointed them to the cross of Christ. May the day of God disclose the most happy results from this excursion."

Thus far the journal. We have both visited the district of Hilo, preached and examined schools, and we hope to repeat these itinerary labors.

Importance of concentrated effort.

But we believe that more good may be done at less expense of our time and strength, by confining our labors to a few districts. Early in the winter we established two new stations, the one in Hilo, the other in Puna, each about ten miles from our houses. The people of Puna have nearly completed a large and substantial meeting-house, and the people of Hilo are engaged in building one of similar dimensions. We hope to visit each congregation once each month, and to instruct a school of teachers on the Saturday afternoon previous. We have strong hopes that God will bless these humble efforts to diffuse the savor of his name among these our benighted fellow-travellers to eternity.

Difficulty of conveying right impressions respecting the progress of missions.

But you are doubtless anxious to learn the result of our labor—the influence of truth on the minds of the people. You are acquainted with the efforts which we have made, and are ready to inquire, Has the Lord blessed these labors? We feel a difficulty in properly representing to you the state of the people at Hilo. We might give you a statement which could not be called in question for its veracity, and yet one which would produce an impression decidedly erroneous. We might tell the truth, and yet by not telling the whole truth, ex-

hibit the state of this people in a different light from that which we intended. The change of a people from a state of paganism to that of vital godliness, is perhaps greater than most of our readers conceive. The distance is immense. If, therefore, we are more inclined to speak of the victory won, than of the conquest yet to be achieved; if we are disposed to describe in glowing colors, the contrast between the present condition of this people and what it was at the commencement of missionary efforts among them, rather than the difference between their present state and that which the gospel requires; if we choose to portray in lively characters the change the preaching of the cross has effected, rather than to delineate the dark and sickening traits of their former character which still remain; if we choose to take this course, we cheer and gratify our readers, but at the expense of truth. We present a pleasing picture, but one false to nature. We excite the gratitude of Christians indeed, but do we enlist their fervent prayers? We expose the cause of missions to the ridicule of its enemies, who are sufficiently inclined, even without occasion, to call our plans enthusiastic, and our hopes visionary. It is with painful emotions that we express the fear, that too favorable an impression has been received respecting the people of our charge. Such an impression, we apprehend, has originated, in part, from the inclination to which we have alluded, of dwelling upon the favorable, rather than the unfavorable—the pleasant, rather than the painful. Combined with this cause is another still more obvious. It is this. Some of the representations respecting this station, are based upon no better authority than the imperfect knowledge which a transient visit affords. The sight of thousands assembled in the house of God, and engaging with apparent interest in his worship, may produce an impression on the mind of a visitor, which a more thorough acquaintance would correct. His mind may be wrought up to a state of extacy, and his pen in consequence write glowingly; whilst the sight of the same assembly to one who was intimately acquainted with them, would present more to sicken and grieve the soul, than to cheer and enliven it. While the visitor may observe an attentive eye, an eager look, a falling tear, the stated missionary may observe a hundred vacant expressions, and suspect nothing but cold formality in hundreds more. With humility and self abasement we do earnestly request the prayers of Christians in our behalf. An out-pouring of the Holy Spirit upon the station, would fill the house of God with such worshippers as would justify the most glowing description we have seen.

Of the thousands that assemble on the Sabbath for public worship, few, very few indeed, give evidence of a change of heart. The church here is emphatically a little flock, and there are no individuals out of

the church, respecting whom we have satisfactory evidence that they have passed from death unto life. If we had such evidence in the case of any individuals, we should of course receive them to our communion. Since our last letter, we have admitted four individuals only to the communion of the church, three of whom were propounded before we wrote. At present none stand propounded.

There are a few individuals, of whom we have a favorable opinion. They exhibit feeling, and seem to be operated upon by the Holy Spirit. But we have not sufficient evidence that their hearts are renewed, to justify us in propounding them for admission to the church.

There are quite a large number at this place, (not to speak of other stations,) who think they are Christians, but respecting whom we have fearful apprehensions that they have the form of godliness without the power. This state of things has led us to dwell much in our sermons, and in private conversation, on the nature of regeneration, the fruits of the Spirit, the deceitfulness of the human heart, the multiplied forms of self-righteousness, the aversion of the natural heart to the true method of salvation, and subjects of a similar character. Through the blessing of God, we trust that our preaching thus has not been entirely in vain. Some individuals seem to be convinced that they have been trusting to false refuges, and appear anxious to learn the true way of salvation. The pleasure of directing such to Jesus, is a fourfold recompence for all our exertions. As to the multitude, they are without feeling, without serious reflections, and without thought. Their minds are dark, their hearts insensible. They are *heathen*. Most that distinguishes them from heathen of other lands is, that they are restrained from the commission of atrocious crimes, and pay a cold, formal, unmeaning assent to the truth of Christianity. They are willing to attend our meetings, but they do not attend them from a desire of hearing the gospel. It answers the purpose of many of them just as well to sit under a tree out of hearing of the preacher, as to enter the house and listen attentively to the sermon. This is the condition of the thousands among whom we labor. Much remains to be done. Much persevering, unwearied effort must be made, before their dark minds shall be enlightened, their hearts of insensibility be made to feel. Pray for us, that we may have a spirit of untiring diligence, persevering exertion, humble prayer, and entire consecration to our work.

Your brethren in the Lord,

S. DIBBLE,

I. S. GREEN.

Messrs. Green and Dibble had come to Honolulu to attend the annual meeting of the mission, appointed in expectation of the Averick's arrival.

Arkansas Cherokees.

EXTRACTS FROM A LETTER OF DOCT. PALMER, DATED AT FAIRFIELD, OCT. 1, 1832.

Death of an Osage Girl—Church—Cherokee Associations.

WHILE Doct. Palmer resided at Union, among the Osages, he received into his family two young orphan girls of that nation, who have ever since remained in his family, greatly endearing themselves to Doct. and Mrs. Palmer by their amiable and promising traits of character.

We have just lost one of our Osage girls by death. It was Theodosia Johnson, aged about eleven years. She had been sick with a slow fever ever since last spring. The cause of her fever I could never ascertain. She was a beloved child to us, and her death is peculiarly afflicting. But we do not mourn as those who have no hope. For several weeks before she died, she gave us satisfactory evidence of having met with a change of heart and of being prepared to die. Her calmness in view of death and her willingness to die quite surprised us all. We rejoice in the hope that this dear lamb was taken from our arms to be carried by angels to the good Shepherd's bosom in heaven.

The cause of religion is still flourishing among our people. A few Sabbaths ago thirteen were propounded as candidates for church-fellowship, which makes upwards of thirty who profess to have been converted in our neighborhood in little more than the year past, and who give good evidence of real piety. There is now a spirit of persecution going on in the nation, and the Christian party, together with the missionaries, are the objects of much hatred and ill will. At a general council which has just taken place, much of this persecuting spirit was manifested, especially by the late emigrant Indians. But the Christian party were too strong for them, and some changes have consequently taken place, that I hope will be productive of great good. At this council it was easily seen who were on the Lord's side; for every evening the Christian party met by themselves for divine worship, while the opposing party met in another place, not far distant, to spend their evenings in frolicking, drinking and fighting.

The temperance society is still advancing. Few have returned to their former courses, and more have been added to its number the past summer. The female society is prospering greatly, and will be the means of doing great good. Their library now numbers about one hundred and fifty volumes; and by next year they hope to add about two hundred volumes more. It is to be a circulating library, and already it

excites much attention, and we find many readers in different parts of the nation to embrace the privileges it offers.

We have also in our neighborhood a society among the men, that has been in operation about a year. It now acts as a Bible Society to procure Cherokee Testaments, hymn-books, and tracts for distribution in the nation.

For that purpose we have already raised \$50, and we expect to be able to furnish the whole nation with these books as soon as they may be printed and procured. Eventually, if the Lord will, I expect this society will act as a missionary society, to send missionaries from this nation to others at the west. I believe it is the design of God, that those wandering natives at the west should be converted by Indian missionaries. They will be adapted to the work, and it will be attended with little cost. Our little society is already competent to maintain such a missionary, and there is now a young man, a full-blood Cherokee, living with me to prepare for the missionary work. He says he wishes to go as a missionary to those tribes. He is a good interpreter and has some education. The medical student whom I have heretofore mentioned as being with me, has relinquished the study of medicine, and commenced a preparation for the ministry.

Schools.—About ninety scholars have entered the school at Fairfield since its beginning; half of whom were girls. About sixty have learned to read, and thirty to write. The present number is thirty, twenty of whom are boarded in the mission family.

Letters from Mr. Newton, dated at the Forks of Illinois, a month later, state that much solemnity still prevails in that neighborhood, that the church members all seem to be growing in grace, and that the work of the Lord seems to be advancing in that part of the nation.

Osages.

EXTRACTS FROM A LETTER OF MR. DODGE,
DATED DEC. 1, 1832.

Preaching at the Osage Villages.

Mr. Dodge resides at Boudinot, about ninety miles north of Union, near a number of large Osage villages.

On the 5th of September Mr. Vaill and Mr. Washburn came up to visit the several villages and preach the gospel to the people. This occasion was peculiarly interesting on account of some of the young converts from Harmony station coming over to attend with us. The first Sabbath of September was spent at White Hair's town. We first collected all we could of every description, and preached to them; and after-

wards we assembled the women in one place, and the boys in another, at the same time. A girl, one of the young converts from Harmony interpreted to the females. She also conversed with some of her female friends, and endeavored to direct their minds to the great salvation of the gospel. On Monday and Tuesday following we held meetings for prayer and preaching at the station, where some of the Indians came and attended with us. On Wednesday we went to the Bear's town and spent the day in preaching the gospel to them. There two of the young men who had lately entertained hope ventured to open their mouths for God. One of them had formerly lived in that town in his vileness and folly. With tears in his eyes he confessed the wickedness of his life, and said he hoped he had now found a better way. He invited and entreated them to go with him in the service of God. The other also followed him in recommending them to the same source of hope and consolation. The young woman conversed with her female friends, and altogether made the season very pleasant and interesting. On Thursday we all went to Wah-so-she's town. Our visit here was very much interrupted by a company of traders, who came into the town just as we arrived, and kept the people in a constant tumult all the while we were there. We almost despaired of getting any together; but at length a few came in, and we held a short exercise with them. Here again our young friends took an active part in exhorting the people to attend to the concerns of their souls, and one of them closed the meeting by prayer in the Osage language. This is a new era in the Osage mission. The people never before, to my knowledge, heard one of their own number pray in their own tongue; and it is new also to hear exhortations upon the subject of religion from their own kindred.

What effect this interesting meeting may have upon the minds of the people we are not yet able to determine; but with the blessing of God we are sure it will produce fruit unto everlasting life. Destitute of this we know that nothing can be accomplished.

Admissions to the Church at Harmony.

It was repeatedly mentioned in the last volume that unusual attention to religious instruction was prevailing at Harmony, and that numbers had been hopefully born again. Under date of November 6th Mr. Jones writes from that place—

Last Sabbath at our regular communion season, seven new members were received upon profession of their faith. Making the whole number admitted since the first of June, twenty—ten males and ten females. Fifteen of the above have been nurtured up in our school. Some few others also are

indulging hope and giving pleasing evidence of piety. We hope that the work has not yet ceased. A spirit of prayer still prevails, and some appear to be under serious impressions.

EXTRACTS FROM A LETTER OF MISS ETR'S,
DATED AT HARMONY, NOV. 7, 1832.

A Deserted Child.

THE Osages, not very unfrequently, not only give up their children in the manner stated below, but sometimes leave them in the woods, or on the prairies, to perish with hunger and exposure, or be devoured by beasts. This does not seem to be so much owing to a want of natural affection, as to their roving manner of life and their extreme poverty, which render their children burdensome.

The little boy under my care was brought to this place, when but two days old, by its mother, who had been cast away by her husband. Being denied in the providence of God, the privilege of nursing her child, in consequence of a tedious fever, both were in a suffering state. She begged that some nourishment might be given it, and said she did not love it because his father had thrown her away. A few days after, his father came in with his new wife. I asked him if he meant to take the child and his mother, and take care of them. He said he could never take the woman; the child he wished me to take and raise it up. This made the mother very angry. She took the child away in a great rage. Knowing her character, I felt so exceedingly anxious for the life and comfort of the little sufferer, as to make his case a subject of earnest supplication at the throne of grace and received a gracious answer. After three weeks the mother brought the almost perishing infant, and begged me to take it, saying, it must remain here or die. The boy is now a fine interesting child; and my sincere prayer to God is, and I hope it may be yours, that this little one may be of Christ's happy number of whom the Psalmist spake—"When my father and mother forsake me, then the Lord will take me up."

Ojibeways.

EXTRACTS FROM A LETTER OF MR. HALL,
DATED AT LAKE DU FLAMBEAU, SEPT.
2, 1832.

Opening and Demand for more Laborers.

MR. Hall's station is at La Pointe. One object which he and Mr. Boutwell were instructed by the Prudential Committee to accomplish at the commencement of their mission was to explore

those regions, and ascertain the number, position, and character of the Indian tribes, and the best method of gaining access to them.

My present visit to this place will complete the labor of exploring, necessary to make the report required of us by our instructions from the Committee. This report we shall make out during the winter, and forward to Boston by the first opportunity. It will, I hope, enable the Committee to determine what it is expedient for them to do at present, for these benighted heathen. In the mean time our prospects at the Pointe are so encouraging as to induce us to write without delay for more help. It is the opinion of all, I believe, who have sufficient information on the subject to judge, that that place presents more facilities for the commencement of missionary efforts among these Indians, than any other in the country. The reasons which induce this opinion need not now be given.

We commenced a school soon after our arrival, which has been continued, except for a few weeks in the spring when all were at the sugar camp. It was taught by Mr. Ayer and myself during the fall and winter. During the spring and summer I had the charge of it alone, till Mr. Boutwell returned from his tour to the Mississippi, since which time he has had the care of it. It has considerably increased this fall. Several men employed in the service of the American Fur Company to the country near Lake Superior, left children at the Pointe to spend the winter. There is every prospect that the school will continue to increase, if children can be left there at the expense of their parents.

We are very much in want of a teacher whose time shall be devoted principally to the instruction and care of the children. There is enough and more than enough labor required by the mission, to occupy the time of Mr. Boutwell and myself without employing it in teaching school. It is only the importance of maintaining a school that induces us to leave other important labor unperformed for teaching. Should we ever become so well acquainted with the Indian language, as to be able to preach in it and to translate books, our time will all be needed for these employments. If we preach to the Indians, we must follow them from place to place where they go. With their present feelings, they will not come to us for instruction. We must carry the gospel to them, even into their lodges. Besides, if we shall be able to preach in the Indian language, it is doubtful whether, with the same number of laborers in the country as at present, or even with a greater number, we ought both to remain at the same place; or at least, if one place is the residence of both, whether one ought not to be nearly all the time absent among the Indians. If

one is confined to the school, a large share of the labors of both will be required at the station.

Climate—Mode of Living—School at Sandy Lake.

There is no more healthy climate in the world than that about Lake Superior, and from thence to the head waters of the Mississippi; and no northern climate, perhaps, more agreeable, especially in the vicinity of the lake. I think we are less liable to violent and sudden changes of weather than in New England. On the lake we do not experience greater degrees of heat and cold than in the northern parts of New England. We make use of nearly the same kinds and quantity of clothing here, that we used to do in the East. Our living is necessarily simple, being principally fish, salt meat, and bread. The staple article of living is fish, which is taken out of the lake. It is of good quality, and every foreigner soon becomes fond of it as an article of food. We raise garden vegetables of almost all kinds. There are no fruits in the country except wild ones.

Mr. Ayer has gone to Sandy Lake with Mr. Aitkin, to remain in his family as a teacher of children. He will probably collect a school of half-breed and Indian children. Mr. Aitkin is very desirous to have a missionary station at Sandy Lake, or somewhere else in his department of trade. There are many reasons, it seems to me, for establishing a station at his post. It is desirable that something should be done in that quarter, and done soon. Should Mr. Ayer, who expects to return next summer, find things favorable for missionary efforts in that quarter, perhaps Mr. Boutwell, or myself may think it our duty to go there next year, unless the Board can spare another missionary for this country. When we make our report, we shall give our opinion and the reasons for it, more fully on this subject.

Indians in New York.

**EXTRACTS FROM A LETTER OF MR. BLISS,
DATED AT CATTARAUGUS, NOV. 15TH,
1832.**

Welcome to Mr. Bliss—Religious Meeting.

THE departure of Rev. Asher Bliss for Cattaraugus, was noticed at p. 411 of the last volume. The station has heretofore been under the care of Mr. Thayer, teacher and catechist, without the labors of a resident missionary.

We came here the second of November. The Indians received us with many expressions of joy. They appointed a meeting on the next day; and requested me to be present. When we had assembled, one of

their number arose and spoke in behalf of the church, expressing their gratitude to the great God that he had inclined us to leave our friends and come here to instruct them. They rejoiced too, that he had taken care of us during our journey, and brought us here in health. I then made a few remarks, stating the object of my coming, &c.

Arrangements had been made by Mr. Thayer and Mr. Wright to have a protracted meeting immediately after my arrival. It commenced on Thursday, the third of November, and continued six days. Having no ministerial help the first day, I preached myself. Mr. Wright, from Seneca, and Mr. Elliot, from Tuscarora, came the next day. Mr. Harris, formerly missionary at Seneca, came and remained one day. We had no other assistance. Although few were present at the commencement of the meeting, the interest increased until the Sabbath, when the house was nearly filled. A number of the heathen party came in. Good attention was given, and considerable feeling was manifest. In the evening opportunity was given for the anxious to present themselves, when eight persons came forward desiring the prayers of Christians, and expressing a resolution to serve the Lord. Some of this number had previously indulged hopes, but had relinquished them. Monday afternoon Mr. Harris addressed the church respecting their duties to their minister. On the evening of the same day he preached from Proverbs xxix, 1. "He that being often reproved," &c. Great solemnity pervaded the audience; and while he spoke to the anxious nearly all present were in tears. It was a melting season. Many wept aloud. We believe that much good has been effected. The church has been quickened, back-sliders have been reclaimed, and we hope there have been some conversions.

**EXTRACTS FROM A LETTER OF REV. T. S.
HARRIS, DATED NOV. 20, 1832.**

WHILE Mr. Harris resided at the Seneca station as a missionary, which place he left about two years and a half since, [vol. xxvi, p. 288] he was the acting pastor of the church at Cattaraugus, and often visited the Indians there and preached among them. He is now laboring in the vicinity of Lodi, a few miles distant from Cattaraugus, and came to aid in religious services among his former flock, on the interesting occasion mentioned in the foregoing letter.

Additional Statement respecting the Meetings.

On entering the place of worship I was much gratified to find a respectable assemblage of the natives present—with fixed and solemn countenances, and in almost breathless silence, hanging upon the lips of

the missionary, as he warned them to flee from the wrath to come. The thought, that God by his Holy Spirit is here, rushed into my mind, as I took my seat among them near the door, and surveyed the listening auditory. That God was really there I became more and more convinced the longer I staid. By the solicitation of the missionary brethren I attempted to preach to them, both in the afternoon and evening. After sermon in the evening and other appropriate exercises, an affecting scene presented itself which I shall not soon forget. An invitation was first given to any who were determined on a life of repentance and reformation, and felt the need of special prayer on their account, to make it manifest to the church by taking a seat in front of the desk. Several males and females, with a solemn air and pensive looks, came forward. A second invitation was given to any who felt their sins to be a burden, and who desired, or thought they desired salvation by the Lord Jesus Christ—to seek the prayers of the church by taking a seat along with the others. Several more came, whose very looks indicated that serious thoughts had occupied the soul. They were then solemnly and affectionately addressed, on the nature and duty of immediately turning unto the Lord, and of breaking off their sins by righteousness. Solemn prayer in English, which was interpreted sentence by sentence into the native tongue by a pious interpreter, was offered for them specially, as they all knelt down before God. It was a melting season. Several of the inquirers vented their feelings in suppressed sighs and sobs, and the weeping of many others in the different parts of the chapel could not well be concealed. After rising from prayer, the native choir sung one of the songs of Zion, with such animation and in so appropriate a manner, as quite overcame me. I could not but bless God for the privilege of witnessing the power with which the gospel of Christ was attended amongst this people. I thought that, if the patrons and friends of the Board could only have been permitted to convene around that weeping assembly, in a vast amphitheatre, and behold the order, the solemnity, the deep feeling, that seemed to pervade almost every heart, what a remuneration would it be for all their labors and sacrifices and prayers in sending the blessed gospel of God to these Indians! How it would strengthen their faith, and quicken their zeal in a work of love, that is attended with such precious, such glorious results!

There were several addresses made by members of the church during the day, and some confessions. Among the confessions was that of a man, who, when I knew him, was very intemperate. He stated that he was once a poor drunkard and a miserable sinner. "At one time," said he, "I went to my friend the missionary here [pointing at the individual] to get a medicine to cure

me of the practice of drinking whiskey; [meaning Dr. Chambers' specific] but, said he, "it would not answer. I was soon as bad as ever. It was at such a meeting as this, at this place, at such a time—that I saw that I must go to destruction, if the Lord did not pity me. I went straight to Jesus, my Savior, and I got a medicine of him that has greatly helped my poor soul." He was here choked with his tears and compelled by the strength of his feelings to sit down. The missionaries think that this man has never tasted of the inebriating cup since his hopeful conversion. They say he is a much altered man, and appears to be a humble, active Christian.

His whole appearance is so different, that I was compelled to exclaim inwardly, This is the Lord's work, and it is marvellous indeed.

Churches.—Under date of December eight, Mr. Wright says, that the church at Seneca embraces fifty-one members; and that on the Alleghany reservation forty-three, twenty of whom have been received during the past year. These, with the fifty-eight belonging to the church at Tuscarora, and the fifty-three belonging to that at Cattaraugus, make the whole number, connected with the four churches under the care of this mission, two hundred and five.

Proceedings of other Societies.

FOREIGN.

BIBLE SOCIETIES.

In the last Report of the British and Foreign Bible Society, the following details are given of the operations of that and other similar institutions on the continent of Europe.

FRANCE. The proceedings of Professor Kieffer have been of a peculiarly interesting character. The committee have been called upon to provide for the depot under his care the following supplies: De Sacy's Bible, 8,000; Testament, 145,000—Ostervald's Bible, 5,000—Martin's Bible, 5,000; pocket edition, 8,000—Ostervald's Testament, 10,000—Four Select Books, 5,000. In all, 186,000.

Many of the above copies have been distributed in Paris itself, through the exertions of the friends who compose your Corresponding Committee in that city. One of them writes—"The Bible sales in the streets of Paris go on at a remarkable rate. It is quite an occupation, independently of our usual engagements, to supply these porters, as far as our share is concerned. Every day we have reports of a curious and interesting nature: as our men go up the streets, the people call from their shops, and are quite glad to be able to purchase their volumes.—They find young men anxious to possess the Scriptures. They assure me that they scarcely ever pass a corner of a street without placing one or more with the porters who are stationed there. If they are not all rich enough to purchase a two-franc Bible, they agree to lend one to each other till they can spare a sou to have one of their own." The schools, in numerous directions, have also required large supplies.

In connection with the above may be mentioned an application for 20,000 Testaments, to which your Committee listened with peculiar gratification. It was from the minister of public instruction, who had expressed his willingness, in the name of himself and his colleagues, to devote a portion of the money placed at their disposal to the purchase of "the first and most salutary of books," for distribution in the elementary schools: 10,000 francs have been received from this source.

But, in order to convey a better idea of the extraordinary demand for the Scriptures which has occurred in France during the last year, you committee must refer you to the annexed extracts from the correspondence of Professor Kieffer—"Scarcely ever was there a more propitious period than that which is now offered to the friends of the gospel, for rallying round the cross multitudes of souls, who, from being hitherto sunk either in unbelief or superstition, are now beginning to feel the necessity and to enjoy the comforts of religion. Everywhere in these parts people are agitated, and are determined to examine for themselves.—At no period were large distributions so greatly wanted; and the British and Foreign Bible Society has never been appealed to in so remarkable a manner as at present, by the state of religion in France, to exert all its energies in its behalf.—This gives you the measure of what have been for many years the religious ideas of many: the most melancholy circumstance was, that the word of God remained completely unknown, or, if spoken of, was considered as any other prayer-book or catechism, and even more undervalued; but things have a good deal changed for some time past. The immense number of copies of the New Testament which have been diffused among the lower orders have materially modified public opinion, at least in many places; men now begin to reflect, that if these are the words of Christ and his apostles, they are to be obeyed.

I am convinced, that, before long, we shall see many conversions; not only to Protestantism, but to vital Christianity. There is an emotion among the dry bones; and, notwithstanding the prevalent impiety, many wish to hear of the things of Christ. It is surprising to see the earnestness with which soldiers ask for the New Testament: we met one in the military prison reading it with deep attention, though he did not suspect our approach: many have carried theirs to the galleys, where they are perhaps an odour of life to their companions in misfortune.

Acknowledged, God has done wonders for this country; and has directed everything in such a manner, that His word obtains more and more free course among us. A number of villages in the most retired situations, and whether a single New Testament had perhaps never before penetrated, have been abundantly supplied. In the neighboring fairs and markets many have been disposed of, particularly in places wholly inhab-

ited by Roman Catholics. The Bible, which for a long time had been considered as a Protestant book, begins to be looked upon by many as the revelation of God to all Christians. We do not hesitate to declare, that we are arrived at the very period of time when you are more especially called upon to render greater services than ever your labors could effect, at least in behalf of France.

A circumstance, which strikes and even astonishes me, is the number of copies of the sacred volume which have left my depot since the first of March 1831, being the commencement of the sixth year of my distribution. They actually amount to 5,000 New Testaments and 45 Bibles, being nearly as many as were issued during all the four preceding years, the total of which was 5,100 copies. For my own part, I am lost in wonder, from knowing the localities and the spirit which animated the inhabitants. One cannot refrain from recognising the hand of the Lord in this, and from blessing Him for it. This fact is a subject of great encouragement: it proves that a great and a very salutary change has taken place in the minds of the people, inasmuch as the before-mentioned New Testaments were distributed nearly in the same districts as in the preceding years. You will see by it, that the opposition is greatly diminishing.

The present period is strongly marked: every one is willing to be convinced for himself; and every one is anxious to see for himself. And although, generally speaking, France is in a state of deplorable incredulity, there is every reason to hope that the Lord will do great things for our country; for, assuredly, never before has His word been so widely circulated, or so much inquired after.

I must here quote one fact, which will convince you of the truth of my assertion, and which is, that every time that our colporteurs enter upon a district previously unexplored by them, they complain of the ignorance of the inhabitants—or of the difficulty of making them understand what a New Testament is—of the use to be made of it—and of the benefits to be derived from it; but, after repeating their visits, they find less and less reason for their complaints.

For the last three days I have been besieged in my dwelling by a crowd of persons, whose souls are in a state of excitement, and famished for want of nourishment. I am followed in the streets whenever I leave home; and, this very afternoon, I have been obliged to go out for the sole purpose of gaining a little relief from the importunities of those who call upon me for "the good book which I was so kind as to give to those who were fond of learning." I should never finish if I were to undertake to describe to you what is going on here: at the moment of my writing the street is full of people. Three or four times to-day and yesterday, I have spoken of the things of God in the open streets, before crowds of people who have listened to me with joy and the greatest attention."

The Protestant Bible Society in Paris has issued during last year, 11,948 copies; making a total, since the establishment of the society, of 130,000 Bibles and New Testaments. The receipts amount to about 23,000 francs.

SWITZERLAND. The Geneva Society has issued a total of 19,921 copies of the Scriptures, including an edition of the modern Greek Testament, the whole of which has already been forwarded to Greece. The distributions of the Basle Society have amounted to 161,575 copies.

The Rev. Professor Levade, as president of the Bible Society for the Pays de Vaud, at *Louanne*, says—"Thanks to the mercy of God, I have been enabled to see our canton, containing 170,000 inhabitants, first supplied with 6,000 Bibles from Basle, and then with 10,000 copies of our own edition of the quarto Bible; while, at the same time, 20,000 New Testaments were circulating throughout our district, so that there is not a single house at present in the canton destitute of the sacred volume."

GERMANY AND PRUSSIA. During the year, we have issued to our numerous correspondents, scattered throughout Germany, Prussia, Poland, Hungary, Austria, Bohemia, Bavaria, Switzerland, and Alsace, 71,509 copies of the word of God; of which 11,330 were Lutheran Bibles, 17,796 Lutheran Testaments, and 24,972 were Catholic Testaments; together with 1,280 Bibles and Testaments in the Hebrew, Greek, Latin, French, and other languages, all issued from the depot here—and, from that at Munich, 9,539 copies of the New Testament for Catholics; with 4,276 Polish Testaments, for Catholics, 1,700 Lutheran Testaments, and 350 Bohemian Bibles; from the depot at Leipzig; also from Halle, 266 Hebrew Bibles. Of these copies we have had 50,366 bound here; and those issued from the depots at Leipzig and Munich have been bound in those places.

From the above statements it is manifest, that, of these 71,509 copies of the precious word of God circulated during the past year, 38,787 have been disseminated among the Roman Catholics.

Notices of Various Societies.

Berlin.—The distribution of the New Testament among the Prussian military, in which the society took so large a share last year, is thus referred to in a letter from the general officer mentioned in the report:—"As soon as the printing is finished and the distribution has been effected, there will have been more than 44,000 New Testaments circulated among the Prussian army within little more than the space of one year. Nor is the hunger and thirst after the word of God satisfied; for as every year, in consequence of the short term required for service, the troops are perpetually changing, in so much that every twelve months, one third part of the standing army is renewed, those who join will be led by those who are older in the service to follow their example. Had a similar trial been made twenty years ago, I am of opinion that the result would not have been satisfactory: and had it even been attempted only ten years ago, I still think the consequences would be in nowise so gratifying as they now are—so great is the celebrity with which the Spirit of God has proceeded to gain ground among us, while, at the same time, the spirit of falsehood stands forward to oppose Him in the world with greater effrontery than ever."

The distribution not being complete, and the great changes alluded to in the above extract as occurring annually in the Prussian military being taken into the account, Mr. Elsner has earnestly importuned that the society would bear the expense of a moiety of 20,000 additional copies; a request to which your committee could not forbear assenting.

The following is a brief account of the Central Prussian Society:—By the divine aid, 9,367 Bibles and 37,507 New Testaments have been

distributed last year; and, in the seventeen years of the society's existence, 122,556 Bibles and 87,116 Testaments. The number circulated by the affiliated societies up to the present period is 330,000.

Dresden.—The Saxon Society has issued during the year 3,490 Bibles and 402 Testaments.

Ellerfeld.—The Berg Society has been furnished with 450 Bibles and 1,998 Testaments, and has remitted 60*l.* Its issues in the year amount to 8,624. Colporteurs have been employed with much success. The friends write—“We continue to receive, through our colporteur, the most cheering intelligence from the districts of Upper Berg, Nassau, Lugen, Witgenstein, Berleburg, and other parts; proving to us that the hunger after God's word is very great, while, at the same time, a grievous want of Bibles prevails in these Protestant countries. A fresh door has also been opened to us in the district of Treves, on the mountains of the Hundsruken, bordering on the frontiers of France, for introducing into that benighted country the living word of God which lighteth every man.”

Liegnitz.—The Society has issued 14,098 copies of the Scriptures. Its committee have expressed the liveliest gratitude for the last grant of 500 Testaments.

Hamburg.—The Hamburg-Altona Society has, since its establishment, distributed nearly 54,000 copies of the Scriptures.

Cologne.—Mr. Stockfeld, a missionary residing here, writes—“The desire after the New Testament is, at present, in this country, very great among the many thousands of soldiers who are now here, chiefly from countries in which Bible societies have yet done but very little. Thus the Lord has now opened a door before us for the circulation of His word, even in those countries where, till this time, but very little or nothing could be done.”

Conversion of Roman Catholics.

At Carlshud, on the Danube, 600 Roman Catholics have formed themselves into a Protestant church. The committee make the following extracts from a narrative of this event which has been made public—“This event is mainly and principally the fruit of the distribution of the Scriptures, and affords a conclusive proof of the blessings which in these days attend Bible societies. May the friends of the Lord in England regard the result as the most acceptable thanks which we can offer for their generous and benevolent grants of the word of God, so affectionately and so disinterestedly bestowed upon the poor people of Carlshud.

Many adults and married persons learned to read, in order to make themselves individually acquainted with the word of God. Very many learned whole chapters, or such single verses by heart as had proved of great edification to them, and committed the epistles and gospels in the church services to memory. The whole day they carried their New Testaments about with them; and whenever they could rest a few moments from their labors, they eagerly took them out, and edified themselves in the perusal of them. In most families, social worship was introduced; and, on all such occasions, a portion, or even whole chapters, of the New Testament were read. In fine, the word of God had acquired a high and divine importance in their

eyes, and every one was glad and eager to possess it.

The written word of God, and the preaching of the gospel, now became of primary importance to them; and they found it to be daily more valuable, more consolatory, and more indispensable to them. The Bible was their favorite book of reading, and their sole guide and director in faith, doctrine and conduct. They proved everything by it, and rejected whatever did not accord with it. The number of those who inquired after the word of God daily increased. My stock of Testaments was several times exhausted; but, at my request, the venerable British and Foreign Bible Society always sent me fresh supplies.”

DENMARK.—The Danish Society has circulated, according to its last report, 3,212 copies of the sacred Scriptures, making the total of its issues since its establishment, 120,117 Bibles and Testaments.

SWEDEN AND NORWAY.—The Bible Societies in Sweden are in an active and efficient state, while those in Norway, from a variety of causes, are less so. In Sweden, however, it would appear, that there are still many cases where the assistance of your society would be very desirable among those, who, through poverty, are unable to purchase the Scriptures, whether at the full or the reduced prices.

Your committee have requested Dr. Paterson, well acquainted with Norway and Sweden, to undertake a journey on behalf of the society during the ensuing summer. His principal object will be to make the necessary arrangements for printing editions of the Scriptures in Norway and Sweden; and to make as minute an inspection of the country as circumstances will admit, with a view to forming connections in every direction for circulating the copies when prepared. Dr. Paterson has already commenced a correspondence with friends of the society, both in Christiania and Stockholm, the result of which is exceedingly encouraging. M. Keyser, of Stockholm, has been invited to associate a few friends with himself, which has already been done, and 500 Bibles and 1,000 Swedish Testaments have been forwarded to him. A similar number has been sent to Christiania to await Dr. Patterson's arrival. Dr. Patterson left England on April 21, and proceeded by way of Gothenburg.

The state of the *Swedish* Society is thus represented by M. Keyser—“The amount received for copies of the Scriptures sold, has, last year, exceeded any former year; the sum being 13,334 six dollars banco, and the number of copies issued from our depository being 23,879, of which the auxiliaries in Gothenburg, Lund, and Linkoping alone received 10,715 copies. Had our other auxiliaries been as active, our issues would have been double of what they were, the more especially as the wants of the people in their districts are greater. During last year we printed 8,000 Bibles and 22,500 New Testaments: we have printed in all, since the commencement of the society, 341,787 copies of the Scriptures. All our presses are busily at work in preparing a sufficient stock for this year's demands, although our funds are exhausted, and we are often obliged to borrow.”

RUSSIA.—The distributions of that excellent friend of the society at St. Petersburg, the Rev. Richard Knill, have not been so numerous this year as in some preceding years. There have, however, been granted to him the following sup-

plies:—3,000 German Testaments, 2,000 Russian, with 500 Finnish and 200 English; and the total amount circulated in the year has been 5,323 Testaments; and 22,000, since September 29, 1832—total which cannot but call for lively thanksgiving, when the suspension of the Russian Bible Society's proceedings is borne in mind.

Another correspondent in St. Petersburg writes—"Russian Testaments are widely dispersing. Soldiers and peasants are always desirous to take them along with them to distant provinces; and we have occasionally very pleasing accounts of the effect produced by reading this invaluable treasure. One active peasant-distributor told me lately, that many sent under his care had travelled five and ten thousand versts from this capital."

A minister in Finland, in whose congregation and neighborhood the power of true religion appears to be remarkably felt, writes—"Two months ago I received 100 Finnish Testaments from the English Bible Society through Stockholm. This filled me and those who thirst for the word of life, with such joy, that we for a long time could do nothing but weep tears of joy. Oh! how wonderfully does God lead and uphold His children! May the Lord pour down His blessings on the society for these books, which I shall use here to destroy the thralldom of the devil! May the Savior endow me with power to do this!"

DOMESTIC.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

THIS society is "composed of the bishops of the Protestant Episcopal Church, and of such other persons as shall contribute, by subscription, three dollars or more, annually, to the objects of the institution, during the continuance of such contributions; and of such as shall contribute at once thirty dollars, which contribution shall constitute them members for life. Clergymen who pay fifty dollars, and other persons who pay one hundred dollars, at one time, are denominated patrons." The society meets triennially, at the place at which the General Convention of the Protestant Episcopal Church in the United States holds its session. The presiding bishop of the church is president of the society; and the other bishops, according to seniority, vice-presidents. The other officers are, a secretary, a treasurer, and twenty-four directors, chosen by ballot, at each meeting. The triennial meeting of the society was held in the city of New-York, on the 18th, 19th, 20th, 22d, 25th, 27th, and 29th, of October last. The following is a brief abstract of the Annual Report of the Board of Directors.

FUNDS. The amount received by the treasurer from May 12th, to October, 1832, was

\$16,682 37; exceeding the contributions of the preceding twelve months by \$3,678 57.

DONATIONS. \$300 have been received from the American Tract Society, to aid in the tract operations of the society's missionaries in Greece; and from the Episcopal Tract Society of New York, and the Protestant Episcopal Female Tract Society of Baltimore, a large supply of their publications for the use of the domestic missionaries of the society; and various publications, from societies, editors, and other individuals.

ADDITIONAL MEMBERS. It is stated as "a melancholy fact, that since the meeting of the Board in 1831, there has been an accession of but eleven names to the list of those who pay three dollars or more; of twenty-three to the list of life members; and of twelve to the list of patrons." The whole number of members at the present time is fifty-eight; of life members, eighty-five; and of patrons, one hundred and eight.

AUXILIARY ASSOCIATIONS. Of these there has been an accession, during the past year, of eighteen. The whole number of associations known to be auxiliary to the society is sixty-nine.

A missionary paper is published at the end of every two months, and a copy sent to every Episcopal clergyman, who is professionally employed, within the United States.

DOMESTIC MISSIONS. At *Green Bay* is a mission establishment for Indians, with a clerical male superintendent, and two male and three female assistants. The school consisted, in September last, of 129 pupils. Of these 25 were day scholars; and 50 males and 52 females were boarders. Of the boarders, eight were whites; the rest were Indians, belonging to eleven different tribes. A farmer, a steward, and a clerk, are much needed in connection with this establishment; and the buildings need painting to preserve them from the effects of the weather; and additional buildings are wanted: but, in consequence of the depressed state of the society's finances, the executive committee have not felt themselves at liberty to incur the expense of these improvements.—The number of missionaries supported wholly, or in part, or of churches aided, in the several states and territories, is as follows: in Michigan 3; in Kentucky 4; in Tennessee 2; in Mississippi 1; in Missouri 1; in Alabama 3; in Florida 3; in all 17.

FOREIGN MISSION, at *Athens*, in Greece. Rev. Messrs. Hill and Robertson, missionaries; Mrs. Hill and Mrs. Robertson; and Miss Mulligan, assistant. There are at Athens, maintained by these missionaries, a school for boys, consisting of 110 pupils; and a school for girls, of 167 pupils. There is also a printing-press, at which had been printed, previously to November 8, editions of three tracts; a portion of Colburn's Arithmetic; and a portion of Jacob's Greek Reader; and the missionaries had ready for the press, a translation of Goodrich's Geography, and a Modern Greek Grammar.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA.

THE annual meeting of this society was held, in Boston, November 1, 1832. The Report of the Select Committee states, that

"During the last year, (1831) twelve missionaries were employed by the society; all of whom

labored in the state of Maine, except two, viz. Rev. Mr. Rogers, of Bernardston, Franklin county, Mass., who preached occasionally to a destitute people in Vermont, and Mr. Frederick Baylies, teacher and missionary to the several Indian tribes on Martha's Vineyard and Nantucket, and to the Narragansett tribe in the southwest part of the state of Rhode Island."

The number of missionaries employed by the society, during the year, in destitute white settlements, is 10; and the amount of time employed in the service of the society, eighteen months. Of the society's efforts the past year, in behalf of the remnants of Indian tribes to which it has for a long time past directed its attention, the account is as follows:

Mr. Frederick Baylies was employed as a missionary and teacher of schools, for the last year, to the Indians and people of color at Nantucket, Gayhead, Christiantown and Chabaquidick on the Vineyard, and at Narragansett, in Rhode Island. In his statement, he says, he instructed the children at Nantucket four weeks in person, and employed a woman to teach them twelve weeks more, and that the number attending the school was sixty-nine. At Gayhead, on the Vineyard, he kept the school four weeks himself, and employed a woman to keep it eight weeks; forty-five children attended the school. At Christiantown, he kept a school two weeks in person, and employed a female teacher for seven weeks afterwards; the number of scholars was eleven. At Chabaquidick, Mr. Baylies kept a school four weeks himself, and hired it kept also by a woman for twelve weeks, and forty-four children attended. The school at Narragansett, in Rhode Island, was kept by Mr. Baylies in person four weeks, and by a woman, employed by him, for twelve weeks more, and the number of children attending the school was forty-five Indians and mulattoes, and twelve whites.

At Nantucket, and at the three stations on the Vineyard, Sunday schools have been established under the care of Mr. Baylies. The whole number of children at all the schools is two hundred and twenty-four. Of these, one hundred and thirteen were taught writing; one hundred and two to read in the testament, sixty-two in the spelling-book, and forty in the alphabet. Mr. Baylies says, the schools are acceptable to the people, and he believes are productive of much benefit to the rising generation. He adds, "I usually attend on the Sabbath, when my health and the weather permit—I am treated with respect and kindness, and the prospect of future usefulness is promising." A letter from Rev. Oliver Brown of Kingston, Rhode Island, who lives in the vicinity of the Narragansett tribe, and who usually attends the school when Mr. Baylies is teaching it, speaks in terms of approbation and satisfaction of the management and improvement of the Indian school in that place. He says, "about fifty children were present, with an unusual collection of the parents and others. Considering the ages and advantages of the children, their reading and spelling were quite as good as could be expected; and their deportment particularly gratifying. It was affectionately respectful, as was that of the audience, in general. I think the school is exerting a salutary influence upon the tribe."

The society has a permanent fund of \$32,800; of which \$9,000 were given "for the exclusive benefit of the Indians." The income from these funds the last year, was \$1,440 07. The disbursements of the society were, to missionaries to white settlements \$780; for schools and school books among do. \$132 75; for the Indians \$400; incidental expenses \$124 79: making a total of \$1,433 53.

AMERICAN BAPTIST BOARD OF MISSIONS.

THE Missionary Register for January, published by this Board, contains an affecting and stirring appeal from its missionaries in Burmah, to the churches and theological students in this country. Christians and theological students of other denominations, as they read it, will think of the missions in which they are particularly interested, and of the pressing claims which they also present for more missionaries, many more, and for more liberal contributions and more fervent prayer. The appeal, with the introductory remarks of the editor of the Register, is as follows:

Appeal from the Missionaries.

It is with no common emotions, that we present the following appeal to the churches, from the pen of Mr. Judson. It has touched our hearts. It cannot—it must not be in vain. O brethren, if we have ears, we must hear. If we have eyes, they must weep. If we have hearts, they must feel. If we have decision, we must resolve. Ye redeemed by the blood of Christ, listen—and act. Ye ministers, kindle up and cherish the missionary flame in the souls committed to your charge. Ye young men, tell us, tell your own consciences, tell that Savior, whose service you have chosen, why this appeal should not find a response in your hearts and on your tongues. How can the perishing heathen believe in him of whom they have not heard? and how can they hear without a preacher? and how can they preach, except they go?

Maulmein, June 4th, 1832.

Respected Fathers and Brethren—At our monthly concert this morning, it was unanimously agreed, that a joint letter should be addressed to you, on the importance of sending out more missionaries to this part of the heathen world. Being every one of us exceedingly pressed for want of time, we cannot stop to prepare an elaborate statement; but must come at once to the point in hand.

We are in distress. We see thousands perishing around us. We see mission stations opening on every side; the fields growing whiter every day; and no laborers to reap the harvest. If each one of us could divide himself into three parts, happy would he be, not only to take leave of his native land and beloved connections at home, but of still nearer and more intimate connections. We want instantly to send aid to the Tavoy station, where brother Mason is laboring almost alone. We want instantly to send a missionary to Mergui, a pleasant, healthful town, south of Tavoy, where a small church has been raised up, and left in charge of a native pastor.

Our hearts bleed, when we think of poor Mergui and the Karens in that vicinity, many of whom are ready to embrace the gospel and be saved. But how can we allow ourselves to think of that small place, when the whole kingdom of Siam lies in our rear, and the city of Bangkok, at once a port for ships and the seat of imperial government? We want instantly to dispatch one of our number to Bangkok. One! There ought, at this moment, to be three, at least, on their way to that important place. Another ought to be on his way to Yah-heing, a large town east of Maulmein, from which there is a fine river leading down to Bangkok: there are many Karens at Yah-heing. The Christian religion is creeping that way, by means of our Karen disciples. North of Yah-heing and the Thoung-yen river, the boundary of the British territory on that side, lies the kingdom or principality of Zen-mai. There have been several communications between the government of Maulmein and Lah-bong, the present capital of that country. Moung Shway-bwen, one of our disciples, formerly with brother Boardman at Tavoy, is a nephew of the prince, or deputy prince of that country, and is anxious to return thither. But how can we send him, a very young man, without a missionary? If we had a spare missionary, what a fine opportunity for introducing the gospel into that central nation? It would open the way to other neighboring nations, not even mentioned in foreign geographies, and even to the borders of China and Tartary. Between Maulmein and Zennmai are various tribes of Karens. Toung-thoos, Lah-wahs, &c. The former are literally crying out aloud for a written language, that they may read in their own tongue the wonderful works of God. From the banks of the Yoon-Za-len, on the northwest, the celebrated prophet of the Karens has repeatedly sent down messages and presents to us, begging that we would come and instruct his people in the Christian religion. But how can we think of supplying that quarter, when the old kingdom of Arracan, now under British rule, and speaking the same language with the Burmese, is crying, in the whole length and breadth of her coast, for some one to come to her rescue. In that country are one or two hundred converts, and one country-born missionary, from the Serampore connection, who is laboring without any prospect of reinforcement from Bengal, and desirous, that one of us should join him. Kyouk-pyoo, lately established by the English, is esteemed a healthy place. The commandant is disposed to welcome a missionary, and afford him every facility. Our hearts bleed when we think of Kyouk-pyoo and the poor inquirers, that one of our number lately left there, ready to embrace the Christian religion, if he would only promise to remain or send a successor. From Kyouk-pyoo, the way is open into the four provinces of Arracan, namely, Rekkeing, Cheduba, Ram-ree, and Sandoway—and what a grand field for our tracts and the New Testament now in the press! Of all the places that now cry around us, we think that Kyouk-pyoo cries the loudest—No—we listen again, and the shrill cry of golden Ava rises above them all. O Ava! Ava! with thy metropolitan walls and gilded turrets, thou sittest a lady among these eastern nations; but our hearts bleed for thee. In thee is no Christian church, no missionary of the cross.

We have lately heard of the death of poor prince Myen-Zeing. He died without any missionary or Christian to guide his groping soul on the last dark journey. Where has that journey

terminated? Is he in the bright world of paradise, or in the burning lake? He had attained some knowledge of the way of salvation. Perhaps, in his last hours, he turned away his eye from the gold and silver idols around his couch, and looked to the crucified Savior. But those who first taught him were far away, and he died and was buried like a heathen. It is true, that one of our number, who formerly lived at Ava, would not be tolerated during the present reign; but another missionary would doubtless be well received; and, if prudent, be allowed to remain. Two missionaries ought, at this moment, to be studying the language in Ava.

O God of mercy, have mercy on Ava and Chageing and Amarapura. Have mercy on Pali-gan and Prome, (poor Prome) on Toung-oo, on the port of Bassein, and on all the towns between Ava and Rangoon. Have mercy on old Pegu, and the surrounding district. Have mercy on the four provinces of Arracan. Have mercy on the inhabitants of the banks of the Yoon-Za-len, the Sal-wen, the Thoung-Yen and the Gyeing. Have mercy on all the Karens, the Toung-thoos, the Lah-wahs and other tribes, whose names, though unknown in Christian lands, are known to thee. Have mercy on Zen-mai, on Lah-bong, Myeing-yoon-gyee and Yay-heing. Have mercy on Bangkok and the kingdom of Siam, and all the other principalities that lie on the north and east. Have mercy on poor little Mergui, and Pah-lan, and Yay, and Lah-meing, and Nah-zaroo, and Amberst, and the island of Bee-loo, with its villages of Taleings and Karens. Have mercy on our mission-stations at Tavoy, Maulmein and Rangoon, and our sub-stations at Mergui, Chummerah and Newville. Pour out thine Holy Spirit upon us and our assistants, upon our infant churches and our schools. Aid us in the solemn and laborious work of translating and printing thine holy, inspired word, in the language of these heathen. Oh keep our faith from failing, our spirits from sinking, and our mortal frame from giving way prematurely, under the influence of the climate and the pressure of our labors. Have mercy on the Board of Missions, and grant that our beloved and respected fathers and brethren may be aroused to greater efforts, and go forth personally into all parts of the laud, and put in requisition all the energies of thy people. Have mercy on the churches in the United States; hold back the curse of Meroz: continue and perpetuate the heavenly revivals of religion, which they have begun to enjoy; and may the time soon come, when no church shall dare to sit under Sabbath and sanctuary privileges, without having one of their number to represent them on heathen ground. Have mercy on the theological seminaries, and hasten the time when one half of all who yearly enter the ministry shall be taken by thine Holy Spirit, and driven into the wilderness, feeling a sweet necessity laid upon them, and the precious love of Christ and souls constraining them. Hear, O Lord, all the prayers which are this day presented, in all the monthly concerts throughout the habitable globe; and hasten the millennial glory, for which we are all longing and praying and laboring. Adorn thy beloved one in her bridal vestments, that she may shine forth in immaculate beauty and celestial splendor. Come, O our bridegroom! Come, Lord Jesus, come quickly. Amen and amen.

C. BENNETT,

OLIVER T. CUTTER,

JNO. TAYLOR JONES,

A. JUDSON,

J. WADE.

Miscellanies.

SLANDEROUS REPORTS CONCERNING THE SANDWICH ISLANDS MISSION.

THE reader of the *Missionary Herald* will regret to know, that the following extracts from a letter, purporting to have been written last summer from the Sandwich Islands, obtained a place in the English *Quarterly Journal of Education* for October, published under the superintendence of the Society for the Diffusion of Useful Knowledge. The extracts are copied into the *Herald* as being a fair specimen of a number of attacks upon the mission, which have recently been made on the other side of the water.

"Oahu is, in every sense of the word, a second paradise. There is not a single production of the vegetable kingdom but thrives here with the greatest luxuriance, and every animal imported into the island has increased in an astonishing manner. The horned cattle in Owhyhee have grown wild, and live in large herds upon the acclivities of the snow-capt volcanic mountains. It will scarcely be credited, that these animals at times attack the Indian villages and compel the inhabitants to escape for their lives. The missionaries, who would almost appear to sport with the welfare of their flocks, have contrived to get the cultivation of the more important species of colonial productions strictly prohibited. Don Francisco Marin, [Manini.] a man of vulgar education, but of an intelligent and upright mind, whose name will always stand foremost in the annals of Polynesian agriculture, has introduced the most useful plants from every quarter. His Guatimala cocoa is of the finest quality;—he likewise cultivates coffee, limes, oranges, grapes, a splendid popaya from the Marquesas islands, tamarinds, cotton, pine-apples, and other fruits. A. M. Serriere, of Batavia, has also introduced indigo, which has turned out of an excellent description. But all of these products, on which the prosperity of so many civilized nations depend, even to the growth of the sugar-cane on a large scale, are lost to the people of this region: and why are they lost?—Because ignorance maintains the upper hand, and the blessings even of elementary education are withheld from the islanders. All the sandal-wood has been felled, and the only source of their former prosperity being gone, the poor creatures have scarcely been familiarized with the wants of a civilized state before the means of satisfying them have disappeared. Metals are found in the Sandwich Islands, and pieces of gold have been collected in Owhyhee [Hawaii.] and silver and copper in Oahu; nothing certain, however, is known as to their existence in any abundance. The religious and political state of the Sandwich Islands, at the present day, is wretched indeed, and originates in a most deplorable occurrence. After the death of the celebrated governor, Karanoku, (better known by the name of William Pitt), his brother Boli [Boki], who accompanied Kilo-Riho to England, became prime minister in Oahu. This individual protected the young king as well against the power of the Eri tribe, as the intrigues of the missionaries. It is now

about fourteen months since he set sail for the New Hebrides in the brig Tameahamea, [Tamehamea], for which the king paid 40,000 hard dollars, besides a quantity of sandal-wood. He took about 360 Indian warriors with him, apparently with a view of making descents and conquering new territories. The vessel disappeared,—not a word has been heard of her fate; and the consequence has been, that Kuakini, who brought his own followers with him from Owhyhee, conspiring with his sister, the dowager queen-mother, now reigns paramount in these islands. The young monarch observed to me himself one evening, 'Things will be quite changed again when Boli comes back.'—But Boli will never come back."

The only thing remarkable in these extracts is, that they should have the sanction of the respectable conductors of the *Quarterly Journal of Education*. So far as they relate to the missionaries at the islands, they bear internal marks of having come from Oahu, where, for years past, the stranger will have heard similar charges very positively made, (excepting perhaps the first, which is new,) if he did but call on certain foreign residents on the island. The written statements to the contrary, of Mr. Ellis, Messrs. Tyerman and Bennet, Mr. Stewart, and captains Jones and Finch of the United States navy, sanctioned by their names, are, to say the least, as good authority as this anonymous writer; and in a *Narrative of Voyages in the Pacific Ocean*, &c., just published by captain Benjamin Morell,—an interesting work,—we find the following passages.

In this place I beg leave to detain the reader by another short digression, to show that the results of missionary labors abroad have been misrepresented, mis-understood, and much underrated. Among the native islanders of the Pacific ocean the good they have done is incalculable. I consider most, if not all, of the persons who have visited these islands in the character of religious missionaries, as the benefactors, not of the natives merely, but of the human race. I shall not allude to what spiritual benefits they may have conferred on those whom they have been instrumental in turning from paganism to Christianity, but I rest their defence on the good they have done to the cause of civilization, science, and commerce. They have opened new channels for lucrative trade, which were formerly closed by the ferocity of cannibals. They have extended a knowledge of literature and the useful arts to countries where they were never before known, and may be said to have created new countries of civilized men.

If commerce be a blessing to the world—and who, at this day, is bold enough to deny it?—then the missionaries to the Pacific islands have done much to promote its interests, and have thereby added much to the sum of human prosperity and happiness.

Let us then do justice to the missionaries, and bid them God-speed. If they have merely caused two blades of grass to grow where but one grew before, they deserve the approbation of the world. They cannot act from selfish motives when they voluntarily submit to so many privations, sufferings, dangers, even death itself, to benefit others. * * * * And all for what? Not to acquire worldly riches for themselves or their friends; but to impart what they conceive to be spiritual riches to strangers and savages. To cause them to pursue the path which leads to happiness, and to teach them that all mankind are their brethren, and that they must no more massacre the white men who visit their islands, but treat them with hospitality and kindness.

This the missionaries have done—this they continue to do—and every ship-master should say, God prosper their labors, unless indeed he prefer to obtain refreshments for a starving crew by force of arms. But all ships have not sufficient arms or men to force a landing against thousands of ferocious savages with poisoned weapons. There have been instances where the ship's company, officers and all, have been too much weakened and emaciated by famine and scurvy to maintain a contest with savages. Such have either perished with hunger, or became themselves the food of cannibals.

Such instances certainly have been, and these islands are still inhabited by the descendants of the same people. What force of arms could not effect, the gentle manners and mild persuasions of pious missionaries have accomplished. No sooner does a ship stop there now, than the inhabitants vie with each other in acts of kindness and hospitality. The best their country affords is offered, and freely offered, to refresh the wearied and weather-beaten mariners, whom they meet on the beach; and, armed with nothing but smiles of welcome, inquire their wants. Here the stranger can eat and drink, and sleep in perfect security, under perhaps the same roof beneath which human flesh was once an article of food. Who have effected this wonderful change in the short period of one generation? I answer, this is the work of missionaries.

The charges in the letter from Oahu are these; that the missionaries at the Sandwich Islands have contrived to get the cultivation of the more important species of colonial productions strictly prohibited—that the blessings even of elementary education are withheld from the islanders—and that the religious and political state of the Sandwich Islands, at the present day, are exceedingly wretched. It is also implied, that when the islanders had somehow become in a measure familiarized with the wants of civilized life, they were deprived by the missionaries of their sandal-wood, their only means of satisfying these wants.

These charges have been quoted merely as a specimen of the allegations sometimes made against missionaries. A refutation of them is not needed by readers of the *Missionary Herald*; or, if needed, will be found, to their satisfaction, at pp. 19, 20, 21 of the last number.—The sandal-wood of the islands is indeed nearly gone, but it was carried away by traders, having no connec-

tion with the missionaries, and too often their enemies and calumniators. The difference between Kuakini and Boki, as rulers, is, that the former is governed mainly by Christian principle, and is firm and uncompromising, while the latter was the reverse of this. The difference between the present and former religious state of the islands is, that Christianity is now professedly their religion, while formerly it was one of the most cruel forms of paganism; now, most of the chief rulers are pious, native churches are gathered in the different islands and are gradually increasing, large congregations assemble statedly in spacious houses to hear the gospel, Christian marriage is becoming the common law and usage of the people, and a national temperance society is in existence, embracing a greater proportion of the rank and influence of the nation, than perhaps any other similar society on earth; but, only a few years since, the whole nation was sunk in the lowest depths of intemperance, vice, and wretchedness. As for education, the islanders are indebted for every iota they possess to missionaries. They reduced the language to writing, and introduced the press, and prepared and printed every book that ever existed in the language, amounting to more than 550,000 copies. Among these books, designed chiefly for the schools, are three, containing the first elements of knowledge, a spelling-book, an arithmetic, the outlines of geography, a work on book-keeping, the outlines of civil history, a grammar and vocabulary of the language, scripture history, etc. There is not a school on the islands, which owes not its existence exclusively to the missionaries; and there are more than a thousand schools, and all of them, with the exception of the high school recently established, are designed for *elementary* education. The number of pupils in these schools exceeds 50,000, or more than a fourth part of the entire population.

We have never heard that the cultivation of cotton, sugar, or any other useful article, is forbidden by the government of the islands. But if it were, how absurd, without adducing a particle of evidence, to attribute the prohibition to the missionaries, when every conceivable motive must urge them to pursue a course diametrically opposite.

THE CHINESE REPOSITORY.

THIS work was mentioned, in introducing a selection from it in the last *Herald*, p. 31, as having been commenced at Canton, edited by Dr. Morrison, Mr. Bridgman, and one or two other gentlemen. It is a monthly periodical, neatly executed; the first number containing thirty-two pages. Its table of contents is as follows:

INTRODUCTION. REVIEW: Ancient account of India and China, by two Mohammedan travellers, who went thither in the ninth century. **JOURNAL** of a residence in Siam, and of a voyage along the coast of China to Manchou Tartary, by Rev. Charles Gutzlaff. **RELIGIOUS INTELLIGENCE:** Burmah; Siam; Malacca; Bombay; Cape of Good Hope; Madagascar; Diary of a Chinese Christian. **JOURNAL OF OCCURRENCES:** Rebellion on the northwest frontiers of Kwangtung, and the adjoining borders of Kwangse and Hoonan; Death of general Haeling-ab; Opium in the army; Peking; Famine; Cochinchina; Robbery; Retirement of an aged statesman."

The following brief extracts will be interesting to the literary and to the Christian reader. The first will show, very strikingly, what service has been done to commerce and to literature, by a Christian missionary, in preparing and publishing a Chinese Grammar and Dictionary, and translating and printing the whole Bible and various other works in that language.

"Thirty years ago, there was not living more than one individual capable of translating from Chinese into English; and there was not one of the sons of 'the Son of heaven' who could read, or write, or speak, correctly, the English language."

"The empire of which, as residents, we form constituent atoms, stands, at this moment, 'in the midst of the earth,' a stupendous *anomaly*; and beyond all controversy, presents the widest and the most interesting field of research under heaven. By what right of inheritance, by what favorite law of 'justice and propriety,' a very large portion of the earth's surface is made impassable, it is not easy to understand; we can only record it, (and we do it with peculiar emotions,) that such is the fact. A vast domain, stretching from east to west more than 3,000 miles, and from north to south 2,000, and upwards, constitutes '*the middle kingdom*' and, with the exception of the Russian establishment at Peking, consisting of only ten persons, and a very narrow place at Canton and Macao, 'foreigners can by no means be permitted to enter and reside in it.' Time was when they might, and did, traverse the country in every direction. Many valuable records of men and things were then made."—"One of the objects of this work will be, to review foreign books on China, with a view to notice the changes that have occurred, and how and when they were brought about; and to distinguish, as far as it can well be done, between what is, and what is not, now true."—"The accounts of the population are found to vary from 20,000,000, up to 'the mystical numbers' 333,000,000."—"Native authorities, at the present time, can be obtained, in great numbers, and on every subject, whether physical, moral, political, commercial, literary, or religious."—"Inquiries will also be directed, in the prosecution of the work, to the *natural history, commerce, social relations, and moral, and literary, and especially religious character* of this most interesting country."

"Approaching the city of Canton, the traveller sees rising before him, within the walls, two lofty pagodas; one of which he perceives, as he comes near to them, is quite different from the other, and from those which he saw when com-

ing up the river. On inquiry concerning this singular one, he might be informed that, it is a Mohammedan mosque, built about a thousand years ago; that, at the present time, a community of several hundred souls, with books and teachers of that faith, live near the mosque; and that, some of the teachers are able to write the Arabic character with a tolerable degree of correctness. Still further he might be informed, by those who travelled from Peking to Canton in 1818, that Mohammedans were found in every part of their journey, and frequently holding stations in the government.

These few facts would, perhaps, induce him to inquire again, at what time, and in what way, did the Mohammedans enter China? And, what records are there, that will give information on this subject? During the early periods of the Christian era, while the fires of genius shone bright on the banks of the Nile and the Tiber, and the Ptolemies were collecting from the four quarters of the earth, many of the most splendid works of taste and erudition, the rays of science suddenly took a new direction, and Arabia was the place where they met. Although the career of "the prophet and apostle of God," the son of Abdallah, seemed the harbinger of any thing but good to the progress of letters, yet the eighth and ninth centuries formed a bright period in the history of Arabia. At the commencement of the eighth century, when the empire of the Caliphs was of immense extent, stretching from the confines of India to the Atlantic, Bagdad became the rallying point for men of enterprise, both commercial and literary. On the banks of the Tigris the power of the Caliphate did much to foster genius; and schools and libraries were established; and thither men of letters were invited to come from all people and nations, and to bring with them every work of science and literature they could command. Philosophy, astronomy, and the healing art, received particular attention. Under the patronage of the Abassides the fine arts flourished extensively, and geography was by no means neglected. It is not wonderful, that in such circumstances, enterprising Mussulmen should have obtained some knowledge of the people inhabiting the eastern borders of their own continent. Our wonder is that so little information was obtained, or rather, that so little has been preserved; for we still hope, that something may yet be discovered in western Asia, or in Egypt, to throw light on the early history of the Chinese."

"In the manuscript of the first of the two travellers, whose accounts of India and China are contained in the work under review, there is a leaf or more wanting where he begins to speak of China. In the first extract made from this part of the work, he thus speaks of *Canfu*, now written by Europeans *Canton*. '*Canfu* is the port of all the ships and goods of the Arabs who trade in China.' And elsewhere he says, 'Solomon the merchant relates, that at *Canfu*, which is the principal *scale* for merchants, there is a Mohammedan appointed judge over those of his religion, by the authority of the emperor of China; and that he is judge of all the Mohammedans, who resort to those parts. Upon festival days he performs the public services with the Mohammedans, and pronounces the sermon, or *kotbat*, which he concludes, in the usual form, with prayers for the sultan of the Moslems. The merchants of *Iruk* who trade hither, are no ways dissatisfied with his conduct, or his administration in the post he is invested with; because his

actions, and the judgments he gives, are just and equitable, and conformable to the Koran, and according to the Mohammedan jurisprudence."

"**DIARY OF A CHINESE CHRISTIAN:** (Extract faithfully translated.)

Fourth moon, 1st day. At the village of —, superintending the printing of the Scripture Lessons.

2nd day. Composing a religious tract.

4th. (Sunday.) When reading the Gospel of Matthew, the man who came and conversed with me, on a preceding day, came again, and said—What book are you reading to-day? I replied, I am reading an account of what the Savior of the world did and said. While the Savior was in the world, what he did and what he taught the people are contained in this book. The man then asked, What sort of person was the Savior of the world? I answered, He was the Son of the most high God, who, seeing mankind deceived by the devil, and going on in the way of wickedness, which leads to destruction, but ignorant of that good way which leads to everlasting life, left the glories of his heavenly state, and was born into the world as a man. He in the first place taught the import of the sacred Scriptures—the way in which men should walk—what is requisite in order to be saved from depravity and iniquity and brought to the right way. Afterwards he gave his own precious body to suffer and to die that he might atone for men's sins against high heaven—(here the writer goes onward to the resurrection; the command to preach the gospel to all nations; and to our Savior's ascension.) The man said—So good a book—I should like you to lend me it to read. I replied, I'll make you a present of it to read. If you find any parts that you don't understand, please to come to me, and I'll explain them to you; or you may pray to the most high God, in the name of the Savior, for the Holy Spirit to move your soul, and cause you to know the mysteries of the gospel. The man received the book thankfully, made his bow, and went away.

5th. At the village —, composing religious tracts.

11th. (Sunday.) When reading in the prophet Isaiah, a man named Yu came to me, and said,—You are usually on other days writing and composing books; why do you limit yourself to reading to-day? I replied—This day, according to the holy Scriptures, is a sacred day of rest, in which it is required to cease from all sorts of labor; to give repose to the body, and to worship God; to thank him for graciously nourishing and preserving us; also to read the holy Scriptures, for the nourishment of our souls; that we may cherish virtuous thoughts, and dispositions; perform virtuous actions; and, considering the deeds of past days, may reform speedily what is wrong, and be more zealous in what is right. This is keeping the holy rest of the Sabbath. Yu replied, Suppose we who do not know the true Scriptures, do not keep the holy day of rest, do we act very wrong? I answered—Through ignorance not to keep the day, the error is light; to know clearly the command, and yet refuse to keep the holy day, the sin is greater. For the holy rest of the Sabbath, is a manifestation of the gracious intentions of the most high God to mankind. Because during six days we have to toil much for the support of the fleshy body; but on the seventh day, we are to desist from these toils of mind and body, that we may nourish the soul. And man's divine spirit is more enduring, and

more honorable and important than man's fleshy body, which, at the longest, will not exceed a hundred years' duration; man's divine spirit lives forever—it is an undying spiritual thing, &c.c."

HINDOOISM BROUGHT INTO DANGER.

THE Oriental Christian Spectator for December 1831 contains the following notice.

The Calcutta papers have, for the last month or two, given to the public some very interesting accounts of the state of society among the Hindoos of that city. We shall endeavor to put our readers in possession of a few prominent facts relating to it. After the expulsion from the Anglo-Indian college of some of its masters for introducing wild and irreligious opinions among the students, it appears that several young men of family, well and wealthy connected, determined to shake off the burden and corrupting influence of caste, and communicate the knowledge they had acquired in that institution to their fellow countrymen.

Horace Wilson had declared, that education must upset Hindooism; and that declaration has been completely verified. The evil is, that nothing nobler is substituted, and the fallen intellect of man, though freed from many pernicious bonds, is still left in that perilous state of freedom liable to every uncontrolled and licentious abuse. Hindooism and education cannot exist together. The poverty of mind which the first betrays, is far and widely different from the richness which the latter gives. There is a serpent-bond coiled round every feeling and faculty of a Hindoo, which presses the very breath of life from his struggling mind, and darts into it, the poison of utter depravity, till it falls, Lao-coon-like, under its withering influence. This has been painfully and powerfully felt, and is now, by a number of intrepid individuals steadily resisted. A paper, the Enquirer, is said to be edited by some Hindoo of this party, and the leading articles are devoted to the exposure of the braminal religion. Converts to these new and strange opinions are daily gathering to them; and an extensive system of persecution has been discovered in train to destroy this rising sect. An open defence is made by one of the most influential Hindoos of the city, who ends his letter with this remarkable profession. It is dated, September 30, 1831; and addressed, in English, to the editor of the Indian Gazette.

"If there be any thing under heaven that either I or my friends look upon with the *greatest abhorrence*, it is Hindooism. If there be any thing which we regard as the greatest instrument of evil, it is Hindooism. If there be any thing which we behold as the greatest promoter of vice, it is Hindooism; and if there be any thing which we consider to be most *hurtful* to the peace, comfort, and happiness of society, it is Hindooism. And neither renunciation nor flattery, neither fear nor persecution, can alter our resolution to destroy that monstrous creed, &c.c.

(Signed) MADON CHUNDER MULLICK."

Since the above letter was written, much correspondence has taken place in the English and native papers, relative to this increasing spirit of hatred to Hindooism. The India Gazette, with mean illiberality, has tried to throw cold water on all such exertions, and as a young Hindoo correspondent says, for some good reason known

by most. All know who the editor is. After the annual great holidays, some of these "apostates" were charged with performing doorga pooja in their houses. Madob Chunder Mullick again writes on the 20th Oct. 1831:—

"Whatever may be the extent of information that "a native" possesses regarding the Hindoos, I, as an individual, have a better knowledge of my own actions than he or any other person. I therefore beg to inform both him and the public, that what he has said of my having celebrated the doorga pooja has not the slightest foundation in truth. Doorga pooja is a thing, which is entirely against my principles, and I never have acted and never will act against them, though I may be distested by my kinsmen, hated by the Hindoos, and excommunicated by the dhurma subha."

In answer to the insinuations of the India Gazette, another Hindoo says, in a letter of about the same date, that they glory in their principles; and in reference to a remark of the John Bull, that they had an enmity to Christianity, another correspondent, a Hindoo, says, so far from it, that Mr. Duff's lecture rooms are well attended by many of them, who are anxious to know more of Christianity, and who are convinced that Jesus Christ preached the purest morality.

It has been proposed that archdeacon Corrie, Rev. J. Hill, and several other ministers and missionaries, of different churches, should form a catholic Christian society, purposely to coalesce with these Hindoos, and teach them the doctrines of the Christian religion. All this is wonderful and most cheering, and, as the John Bull says, what would Claudio Buchanan have given to see this day!

LETTER TO AN OPULENT PROFESSOR ON THE APPLICATION OF PROPERTY.

[From the London Evangelical Magazine.]

ALL that we know of the following letter is, that it was written on a particular occasion, and addressed to a gentleman in the circumstances referred to. But who the writer was, to whom addressed, and what was its effect, we are not informed. Though originally quite confidential (as every such communication ought to be,) we consider it no violation of that confidence to give it publicity, as there is no allusion either to the writer or to the person to whom it was sent; and, as the suggestions contained in it are, we believe, applicable to many wealthy professors of religion, we hope its publication may be useful.

MY DEAR SIR—I have long thought that one of the most important services which one professing Christian can perform to another, is faithfully to point out to him whatever may appear in his habits or conduct at all inconsistent with the Christian character. This is a kind of fidelity which, I fear, is not often to be met with; but if it were more generally exercised, and received in a proper spirit, it would tend much to remove many of those inconsistencies which we find among professors, and which so often fortify worldly men in the neglect of the gospel, and cause them to speak reproachfully.

You will at once, I dare say, apprehend that this is a preface to my exercising a little of that fidelity which I so much approve. It is; and be assured it is with no feeling but that of the most sincere Christian regard, that I express my regret

at the observation I have heard made, respecting the limited scale on which you appear to contribute to advance the cause of the gospel, when compared with your well known ample fortune. Perhaps you say you give privately. If you say so, I do not question it; and if it be in some fair proportion to your means, it is well. But I appeal to yourself, if, in this case, you do not mistake the path of duty. Many do not distinguish between ostentation and publicity when they quote that text, "Do not give your alms to be seen of men." It is the former, not the latter, our Lord here condemns. We are called to watch over our motives, to see that we do not give alms in order to be seen of men. On the other hand, publicity in acts of benevolence is inculcated in the precept, "Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven." Now, how are we to glorify God by others seeing our good works, unless they really do see them? An opulent Christian is expressly called to set an example of the way in which property ought to be used for the glory of God. Not that others are not called to do so likewise. But a wealthy Christian stands on vantage ground. In the good providence of God, he has it much more in his power than others, by being able to do things on a larger scale, to show how he considers property as a talent committed to his trust, and which he is called to employ, according to the measure in which it is bestowed, for the glory of the church.

Now I hold that, with every Christian, it ought to be a matter of serious and conscientious inquiry, Am I, as in the sight of God, employing the property he has given me, to the extent to which I ought, in relieving the distresses of others, and in promoting the interests of the Redeemer's kingdom? No one will deny that such a question every Christian ought to put; and the plain rule of Scripture is, to give as the Lord hath prospered us. There must evidently be a proportion between what we give and what we possess; and while no express measure of that proportion is mentioned, as the situation of individuals is very various, we should endeavor to discover, from the whole spirit of the gospel, what duty, in our particular circumstances, requires. I should tremble at the thought of being found, on a death-bed, or at the judgment-seat, to have retained any part of that which I ought to have given for the glory of God in the world. Were this kept in view by many who profess the religion of Christ, there would be no complaint of want of funds for promoting, far more extensively than is at present done, the interests of his kingdom.

But where one who professes our orthodox creed, and is even perhaps strenuous in the defense of it, is never seen to contribute, except on a very limited scale (limited for him at least,) for purposes of Christian benevolence, there is far more injury done than from the mere want of his pecuniary aid. It creates a prejudice in the minds of men against the very creed he holds. He is apt to be accounted not very sincere in his professed zeal for divine truth, while that zeal does not more effectually reach his pocket. I have often heard, with regret, those who made no particular profession declare, they could not bear to hear such persons speak about religion, while it was manifest it had so little influence on their conduct, as they were plainly as much attached to the world as those who made no such pretensions.

It is but the part of Christian fidelity to say, that I have heard these or similar remarks made in reference to yourself. I have heard them made by those who were connected with you in church-fellowship, and in closer habits of intimacy than I am. I have told such persons what their duty was in such a case. But it is from having reason to fear that what they so readily expressed to others, they had not the honesty to express to yourself, that I have felt it my duty to write you this letter.

I have now performed, my dear sir, what from our long acquaintance I felt to be a duty, though far from a pleasant one. Believing that you and I are travelling together to the judgment-seat of Christ, should it be found, when we appear there, that you had been living in the neglect of an important part of the will of the Judge, and that, though I had reason to fear that this was the case, I had not pointed out to you the evil, I should certainly be found not to have treated you with that fidelity with which it becomes one professing Christian to act towards another; there can at least be no harm in bringing this subject under your notice. If you think I have judged severely, forgive me this wrong. If you knew the sincere Christian regard, and the earnest desire that you may appear at last accepted of God, by which I am influenced in writing you, I am confident you could not be offended at this communication.

In conclusion, I would simply say, I invite you to make reprisals. You may find in me as great inconsistencies, in some other things, as I have endeavored to point out in you. If you do, I will cordially thank you to mention them. Whatever unhallowed feelings might at the moment spring up, (feelings to which we are all too subject when any thing is presented to us in the form of reproof,) I trust I shall ever consider it the highest favor that you or any one can do me, in the spirit of the gospel to guard me against evils into which, from the deceitfulness of the heart, I am apt to be betrayed.

With the very best wishes for you and yours, and earnestly praying that we may be directed,

in our different spheres, in all things to walk so as to please God,

I am, my dear Sir,
Yours, &c.

CHIPPEWAY BIBLE.

In preceding numbers of the Herald, allusion has been made to a translation of the Scriptures, preparing by Dr. Edwin James, surgeon in the U. S. Army; who was surgeon and botanist to the expedition which visited the Rocky Mountains under major Long, in 1820, and wrote the narrative of that undertaking; and since that time, has been stationed at various posts, including that at *Saut de Ste Marie*, near Lake Superior. While at that post he performed most of the labor of preparing a grammar of the Chippeway language, and of translating the New Testament into that tongue. A correspondent of the American Revivalist states, that he is now printing these works, at Albany, N. Y., near which he is at present stationed.

"He has written the English in one column, and the Indian translation in another, so that the whole New Testament has been written twice over. The whole of the New Testament is translated, and a part of the Old. This language is understood by fifteen distinct tribes; and is indeed the common and general language of the northwest and north, being used by the traders in their intercourse with the Indians more generally than any other. When, therefore, this translation shall be published complete, the various nations around Lake Superior, at the sources of the Mississippi, at Athabasca Lake, around Hudson's Bay, and probably, by a very little change, the clans which visit Bear Lake, the Coppermine River, and even the Icy Cape, will be able to hear in their own tongue the wonderful works of God."

American Board of Commissioners for Foreign Missions.

MONTHLY CONCERT AND MISSIONARY HERALD.

THE Monthly Concert of Prayer is, unquestionably, one of the most important religious meetings, besides the regular services of the Sabbath. Its immediate and specific purpose is the increase of knowledge and interest, and prayer and effort, for the spread of true religion throughout the earth;—the very object for which the Son of God became incarnate, and died on the cross, and rose from the dead, and ascended to the right hand of power; for which the Holy Ghost was promised and is given; for which, mainly, Christians have been born into the kingdom, and associated in their church relations; for the accomplishment of which the whole course of Providence is arranged, and the divine perfections are pledged. Nothing is more true, than that the spirit of benevolent affection for all

mankind, and of active solicitude for their salvation, is the very spirit of the religion of Christ. Every minister of Christ, therefore, who is interested, as a minister of Christ ought to be, for the promotion of true piety, among his own people, and through the world, will be deeply solicitous to have maintained successfully, in his congregation, the monthly concert, and will not fail to exert himself, in every practicable way, for this object.

But how shall a minister maintain successfully in his congregation the monthly concert?

1. By feeling himself a deep sense of its importance, and a strong desire to have its character and influence such as have been described.
2. By often speaking of it, in conversation, in his addresses to his church, when he notifies it, and occasionally and at proper times in his sermons, as such a feeling will prompt.

3. By seeing to it that the prayers and other services at the concert are not such as are common at other occasional meetings, but strictly appropriate, brief, diversified, spirited.

4. By having at each concert, besides the regular annual efforts in his congregation in behalf of missionary and other societies, a contribution for some benevolent object. If these contributions are paid to the treasury of the American Board, and shall amount in a year to at least fifteen dollars, the minister will be entitled, according to a regulation published in the last Missionary Herald and to take effect after the close of March next, to receive a copy of that work gratuitously for the year.

5. Above all, by being diligent, through each month, in collecting for the next concert INTELLIGENCE in relation to the moral state of the world, and the progress of the kingdom of Christ; remembering that facts on these subjects are what the people need to know, and that it is chiefly facts that will warm and move their hearts. The facts thus collected should relate to every department of evangelical effort, but especially to the subject of foreign missions, as that, more directly than any other, brings before the mind the world, sunk in ignorance and sin, to be enlightened and saved. Intelligence should be communicated, not by merely reading printed summaries, or long extracts from magazines and newspapers. Of reading, particularly what has been printed, there should be but little. Yet there should be no hesitation in bringing forward facts with which the audience may have previously become acquainted. Those of which they have not been previously informed are, indeed, to be preferred. But both will be interesting and profitable, if the minister will have his own mind imbued with them, so that he can state them accurately and fluently from brief memoranda; especially if he is prepared to accompany their statement with geographical and historical elucidations, and appropriate references to scriptural facts and principles and predictions and injunctions, and with lively appeals to Christian sympathies and Christian obligations.

The minister who shall thus regularly and perseveringly prepare himself for and conduct the monthly concert, will find his own knowledge and piety promoted; his interest, not only in the concert, but in evangelical subjects and enterprises generally, increasing; the facility and pleasure and success of his ministerial labors augmenting; the monthly concert the most interesting to his congregation, and the best attended, of any of his occasional meetings; his people, advancing in the missionary spirit, which, as has been said, is the very spirit of true religion;

cheerfully exerting themselves, and liberally contributing, for the spread of the saving influence of the gospel, around them, among the destitute in our own land, and throughout the world; blessed of heaven themselves, and made a blessing to our fallen race. This is not the statement of a fond theory only. There are in our country not a few living witnesses of the truth of the representation. How happy, for our own favored population, and for the hundreds of millions immersed and perishing in ignorance and sin, when it shall be so with every minister and in every congregation through the land.

To aid in promoting so desirable a result, arrangements have been made to have the Missionary Herald published and distributed so that, in the ordinary course of conveyances, each number may be received, at most places throughout the country, by the time of the concert of the month for which the number is issued. By the terms of the contract with the publishers, as lately renewed, the Herald for each month is to be delivered as follows: "Those for the states of Alabama, Tennessee, Georgia, Indiana, Illinois, Louisiana, Missouri and Virginia, the Territories of Michigan and Arkansas, and the Provinces of Upper and Lower Canada, at the post-office in Boston, on the 22d day of the month preceding that for which the number bears date; those for the states of Kentucky, North Carolina, South Carolina, Maryland, Mississippi, Delaware, Pennsylvania, Ohio, and the District of Columbia, on the 23d day of said month; those for the state of New York, on the 24th day of said month; those for the states of New Hampshire and Massachusetts, on the 25th day of said month; those for the states of Maine and Vermont, on the 26th day of said month; and those for the states of Rhode Island and Connecticut, with all the bundles by stage, waggon, or other conveyance, on the succeeding days of said month next preceding that for which the number bears date."

SANDWICH ISLANDS.

Arrival of the Averick.

A brief letter from Mr. Chamberlain has been received, dated May 21st, stating that the mission continued to prosper, and that the ship Averick, with the numerous reinforcement which sailed from New Bedford Nov. 26, 1831, arrived at Honolulu on the 17th of May, after a passage of 172 days. The lives of all had been spared, and the missionaries were assembling from the several islands, to assign the new brethren to their various stations. More particular accounts are doubtless on the way.

BOMBAY MISSION.*Return of Mr. Graves.*

THE Rev. Allen Graves and wife, and the orphan child of Mr. Hervey, arrived at Boston on the 11th ult., having come last from St. Helena. They left Bombay in August, on account of an obstinate attack of disease, to which Mr. Graves was subjected, threatening a speedy termination of his life. More than fifteen years have elapsed since Mr. Graves embarked on this mission, and he has ever been a laborious and faithful missionary.—One of the brethren at Bombay thus speaks of the return of Mr. and Mrs. Graves.

I trust the Committee, the Board, and the churches will receive him and his partner with all that Christian sympathy and kindness, which they so richly deserve. Nothing but the united opinion of medical gentlemen, and the united opinion and desire of the mission, has induced them to revisit their native clime, as the last resort for the restoration of his health.

SYRIA.*Death of Wortabet.*

A letter from Mr. Temple, dated Malta, Nov. 2d, communicates the painful intelligence that Wortabet, the faithful friend and ally of the missionaries in Syria, died at Sidon on the 10th of September, after an illness of only a few days. From Mr. Nicolayson, who was with him at the time, a more particular account will doubtless be received. It is said that from the first Wortabet considered his disease as fatal, and appeared to be fully prepared for the event. His end was like that of the righteous, peace.

His removal—Mr. Temple says—is considered by our brethren of Syria, as a great loss, especially to Sidon, where it seems that he had become much respected, and was doing much good. For the last twelve months, our brethren have been much edified by the increasing evidence of his advancing spirituality. Indeed they could not but regard him as a burning and shining light in that dark region. In a recent letter from Mr. Nicolayson, from Sidon, to Doct. Naudi, he says, but without any particulars, that Wortabet was doing wonders there among the Mussulmans. This letter was written towards the latter part of August.

Wortabet's widow is now left entirely without any temporal resources whatever. Her relations have long considered and treated her as a perfect alien, because she had left their communion, and there is reason to suppose they will not be kinder now. She has three children, two sons and a daughter. But the Lord, who has nourished millions and millions of orphans, will not forsake them, nor allow them to be forsaken.

A history of the life of Wortabet, written by himself, was inserted in the *Missionary Herald* for 1828, (vol. xxiv), pp. 137, 159, 201.

CONSTANTINOPLE.

MR. TEMPLE had received advices from Constantinople up to October 2d. The plague was then making fearful ravages, and the cholera had just made its appearance. Another great fire had also happened in the suburb of Pera, consuming six or seven hundred houses. Mr. Temple says—

Turkey seems to be withering away, like a tree smitten by the hot thunder-bolts of heaven. Ten years more of disastrous events to her, like the ten last past, will scarcely leave her a place among the nations of the earth. All Syria, in its length and breadth, is in the hands of Ibrahim Pasha, and Mr. Nicolayson says that through his providence they enjoy great quietness, and that some worthy deeds are done unto that nation. Mr. Bird writes, Sept. 15th, that an English merchant is distributing the Scriptures at Damascus. We see strange things in these days, but shall see greater things than these without doubt soon. The way of the Lord is certainly being prepared in a most extraordinary manner and to a most extraordinary extent in the world, at this moment, and let us hope that he will soon be seen travelling in the greatness of his strength and showing himself mighty to save.

ANNIVERSARIES OF AUXILIARIES.

CONNECTICUT.—The *Auxiliary of Fairfield East* held its eighth annual meeting at Danbury, October 17, 1832. The Rev. Horatio Bardwell, general agent of the Board for New England, was present, and addressed the meeting. Rev. John Blatchford, Bridgeport, *Secretary*; Mr. Silvanus Sterling, *Treasurer*.

The *Auxiliary Foreign Mission Society of Hartford County* held its ninth annual meeting, in the city of Hartford, Sept. 19, 1832. The Rev. Horatio Bardwell, General Agent of the Board for New England, was present, and addressed the meeting. The following resolution was adopted—

"Resolved, That the President be, and he is hereby requested to appoint the next annual meeting of this society, at the time and place of the meeting of the North Consociation of Hartford county."

Daniel B. Hopkins, of Hartford, *Secretary*; James R. Woodbridge, of Hartford, *Treasurer*.

Donations,

**FROM DECEMBER 16TH, TO JANUARY 15TH,
INCLUSIVE.**

I. AUXILIARY SOCIETIES.

<i>Berkshire co.</i> Ms. R. Colton, Tr.		
Becket, Contrib. in cong. so.	8 82	
<i>Boston and vic.</i> Ms. C. Stoddard, Tr.	1,000 00	
<i>Brookfield Asso.</i> Ms. A. Newell, Tr.		
West Brookfield, Gont.	7 75	
<i>Central aux. so. of Western New York</i> ,		
Rev. A. D. Eddy, Tr.		
Bath, Mon. con.	50 00	
Brutus, 1st chh.	3 00	
Canandaigua, Mon. con. 1st pay.		
in 1833, for support of a mis-		
sionary,		
Clifton Park, E. R. Garnsey,		
Elmira, To constitute the Rev.		
F. L. FARNSWORTH an Hono-		
rary Member of the Board, 50;		
(ded. am't paid prev. 10,25;) a		
friend, 5;		
	35 75	

Livonia,	39 00	LIAM H. SANFORD an Honorary
Ludlowville,	23 43	Member of the Board, 50;)
Manlius Square,	2 00	56 60
Preble, Av. of Jewelry,	3 75	36 00
Rose,	3 56—265 49	con. 127,35;
Hartford co. Ct. J. R. Woodbridge, Tr.		361 10
East Hartford, Gent.	80 25	Leicester, Gent. 247,12; la. 53,55;
Hartford, N. so. Mon. con.	12 81	mon. con. 58,37;
Simsbury, Fem. benev. so. 26,77;		Oxford, Gent. 37,68; la. 50,51;
ann. contrib. 15; Mrs. L. H. 1;	42 77	Paxton, Gent. 15,36; la. 12;
Wethersfield, Rocky Hill so.		Rutland, Gent. 49,49; la. 63; mon.
A lady,	9 00	con. 5,91;
Ded. expenses paid by aux. so.	144 83	Shrewsbury, Gent. 47,84; la.
Middlesex, Ct. C. Nott, Tr.	1 50—143 33	49,81; mon. con. 23;
Balanco,	1 00	West Boylston, Gent. 32; la. 41;
Chester, Gent. 21; la. 14; mon.		mon. con. 32,18;
con. 15;	50 00	Worcester, Gent. in Rev. Mr.
East Haddam, Gent. 19,37; la. 23,31;	42 68	Miller's so. 38,71; la. 67,76;
Haddam, Gent. 42,79; la. 31,21;	74 00	mon. con. 97,61;
Hadlyme, Gent. 18; la. 16,07;		Gent. in Rev. Mr. Abbot's so.
mon. con. 1,25;	35 32	73; la. 145; mon. con. 90,25;
Lyme, Gent. 21,24; la. 37; mon.		308 25-1,784 85
con. 13,50; Nathaniel Mason,		Worcester co. North and vic. Ms. A. Wood, Tr.
to constitute NATHANIEL MAT-		Grafton, La.
son, Jr. an Honorary Member		15 25
of the Board, 100;	171 74	Worcester co. North and vic. Ms. A. Wood, Tr.
Millington, Gent. and la.	22 35	Westminster, Mon. con. 20,60;
North Killingworth, Gent. 10,21;		sub. sch. 2,10;
la. 17,26; mon. con. 3,13;	30 60	22 70
North Lyme, Gent. 18,63; la. 23,04;	41 67	Total from the above Auxiliary Societies, \$6,988 50
Pettipaug, Gent. 32,98; la. 28,03;		II. VARIOUS COLLECTIONS AND DONA-
mon. con. 30;	91 01	TIONS.
Saybrook, Gent. 28,41; la. 27,42;		Aaronsburg, Pa. Mon. con.
mon. con. 11,48;	67 31	13 00
Westbrook, Gent.	24 14	Abington, Pa. Presb. chh.
Ded. expenses paid by aux. so.	651 82—650 00	50 00
New Haven city, Ct. C. J. Salter, Tr.		Albany, N. Y. 4th presb. chh.
Mon. con. Jan.	56 56	50 00
New Haven co. East, Ct. S. Frisbie, Tr.		Abion, N. Y. Juv. for. miss. so. for Gilbert
Iona.	15	Crawford in Ceylon,
Brantford, Gent. 24,25; la. 48,94;	73 19	5 00
East Haven, Gent. 16,86; la. 25,74;	42 60	Allentown, N. J. New Brunswick presberty,
Guilford, Gent. 59,75; la. 46,16;	104 91	33 00
Meriden, Gent. 59,89; la. 52,44;	142 33	Amherst College, Ms. Cent contrib.
North Branford, Gent. 15,76; la.		1 00
46,09;	61 85	Arkport, N. Y. Fem. char. so.
Northford, Gent. 19,64; la. 21,40;	34 04	12 00
North Guilford, Gent. 20,75; la.		Barre, Ms. Mon. con. in evang. cong. so.
(of which to constitute the		26 00
Rev. ZALVA WHITMORE an		Barrington, R. I. Mon. con. in cong. chh.
Honorary Member of the Board,		9 00
50;) 54,85;	75 60	Bath, Me. Mon. con. in N. par.
North Haven, Gent. 10; la. 25,08;	35 08	46 00
Ded. am't ack. in Nov. 323,89;	569 75	Berkley, Ms. Gent. asso.
Dec. 121,78;		2 00
New London and vic. Ct. W. P.	445 67—194 08	Berlin, Ms. Mon. con. in evang. so.
Cleveland, Jr. Tr.		30 46
New London, Mon. con.	68 16	Boston, Ms. M. Box in Miss Farrar's shop,
New York city and Brooklyn, W. W.	1,845 12	6,83; W. by J. T. 2;
Chester, Tr.		8 83
Palestine miss. so. Ms. E. Alden, Tr.		Bradford, Ms. Mon. con. in E. par. 24,96;
Bridgewater, Gent. 22,75; la. 13,16;	35 91	do. in 1st par. 13,50;
Halifax, N. B. for Med. miss.	5 00	37 76
Randolph, Ist par. Mon. con.	17 36—58 27	Bridgeton, N. J. Miss. so. in presb. chh.
Windham co. North, Ct. E. Newbury, Tr.		42 75
Thompson, La.	29 00	Bristol, Me. A. Blaney,
Woodstock, Muddy Brook par.		3 00
Gent. and la.	20 00—49 00	Bristol, R. I. Cath. cong. chh.
Windsor co. Vt. Rev. J. Tracy, Tr.		15 00
Hartford, Contrib. at ann. meet.		Brooksville, Me. Fem. mite. so. for ed. hea.
27,31; av. of ornaments, 2,50;		chil.
an unknown indiv. 3;	32 81	Buffalo, N. Y., A fem. friend, 10; mon. con.
Hartland, Rev. D. Breck,	10 00	in 1st free cong. chh. 41,45;
Norwich South, Gent. 19,25; la. 12;	24 25	51 45
Rochester, Mon. con.	7 95	Cambria, N. Y. Cong. chh. 5; U. f. m. so. 1,12;
Royalton, Gent. 19; la. 16;	35 00	6 12
Sharon, Gent.	22 00	Chandor, N. Y. Mon. con. 5,50; fem. char.
Springfield, La.	13 69	so. 6,50;
Windsor, Gent. 20,49; la. 23;	43 42—189 12	12 00
Worcester co. Central, Ms. H. Wheeler, Tr.		Charleston, Pa. Prayer meet. 2,14; sub. sch.
Boylston, Gent. and la. (of which		1,86; less postage, 50c.
to constitute the Rev. Wil-		3 50
		Canton, N. Y. Mon. con. in 1st presb. chh.
		19 00
		Carlisle, Pa. J. H. 10; S. H. H. 10;
		20 00
		Champlain, N. Y. Benev. so.
		30 08
		Charlestons, Ms. Fem. relig. char. so. in 1st
		cong.
		Charlotte co. Va. Village chh.
		22 00
		Cincinnati and vic. O. By Rev. A. Bullard,
		of J. Mahard, Tr. 184,40; Burlington and
		Bennington, Fem. for. miss. so. 16,50;
		Granville, Male miss. asso. (2,50; fem. do.
		62;) Hanover, Indi. Mr. Brown's chil. 28c.
		Marietta, Indi. 10,94; Mount Pleasant,
		(of which for bibles for hea. 1;) 5,30;
		Newark, Indi. 3,50; Oxford, Presb. cong.
		for Med. miss. 31,71; Transylvania pres-
		bytery, for support of Rev. W. P. Alex-
		ander, 30;
		407 13
		Dearfield, Ms. A friend,
		50 00
		Delhi, N. Y. Mon. con. in presb. chh.
		8 83
		Dorchester, Ms. A friend, by Rev. Dr.
		Codman,
		100 00
		Evans, N. Y.
		10 00
		Farmville, Va. Indiv.
		5 00
		Framingham, Ms. Mon. con.
		38 11
		Fredericksburg, Va. Presb. chh.
		25 00
		Goshen, N. Y. Asso.
		53 50
		Granville, Ms. Mrs. M. Hall, for fem. ed. in
		Bombay,
		3 97

Donations.

<i>Greenwich, Ct. Fem. for miss. so. 48; hea. youth so. 26;</i>	W. R. 5; J. I. F. 5; S. T. 5; J. B. 5; G. H. 5; G. V. R. 5; S. I. C. 5; J. M. R. 5; Mrs. E. W. P. 5; Mrs. S. T. 5; J. F. A. 4; W. R. 3; B. A. S. 2,50; Miss C. S. 1; mon. con. in 1st presb. chh. 50,18;	240 68
<i>Hanover co. Va. Indiv.</i>	<i>Rocky Hill, N. J. Doreas so. 6th pay. for John Young at Tokshish, 20; 1st pay. for Cornelius Van Der Veer in Ceylon, 20; 1st do. for Joseph W. Barr, in Ceylon, 20;</i>	60 00
<i>Harmony, Osage na. J. H. Austin,</i>	<i>Salem, Ms. W. Driver, av. of 7 sovereigns rec'd for supplies fur. H. B. M. S. Sulphur, for missions in South Pacific;</i>	32 90
<i>Harrietta, Pa. Presb. cong. a new year's gift, 20; a thank off. for the Sandw. Isl. 5; a juv. off. for do. 1,25; mon. con. 16,98;</i>	<i>Salisbury, N. C., A fem. av. of jewelry,</i>	1 90
<i>Highlands, N. Y. 1st presb. chh.</i>	<i>Simsbury, Ct. Mon. con.</i>	31 68
<i>Holden, Ms. Contrib. in sch. of Mr. Powers, for bibles for S. E. Asia,</i>	<i>Sinking Creek, Pa. Aux. so.</i>	2 00
<i>Rhaca, N. Y. 1st presb. chh.</i>	<i>South Berwick, Me. Mon. con. in Rev. Mr. Keeler's so.</i>	50 00
<i>Jamaica, N. Y., E. Wickes, 100; miss. so. for support of Rev. W. M. Thomson, 130,75;</i>	<i>Southbridge, Ms. Mon. con.</i>	5 85
<i>Kene, N. H. Heshbon so. for Elizabeth Whiting Barstow at Harmony,</i>	<i>Statesville, N. C. Young ladies, av. of jewelry, 3,70; a fem. friend do. 15c.</i>	3 85
<i>Kingsboro', N. Y. Indiv. for support of a missionary, viz. DANIEL LEONARD, (which constitutes him an Honorary Member of the Board,) 120; P. Mills, 75; C. Mills, 75; J. Leonard, 35; Rev. E. Yale, 25; W. Ward, 24; A. Leonard, 19; D. Robertson, 15; P. Heckox, 15; S. W. Wells, 15; P. and E. Mead, 12; G. Parsons, 10; I. Giles, 10; M. B. 6; A. J. 5; S. W. C. 5; Mrs. M. H. 5; F. S. 5; Mrs. S. L. 5; C. G. 5; Mrs. C. W. Mrs. C. L. Mrs. F. L.; I. C.; I. S. D. and S. C.; H. E. and E. J. each 4; Mrs. S. S. 3; Mrs. R. B. 3; Mrs. T. R. 3; Mrs. L. C. 3; I. G. P. 3; H. A. P. 3; Mrs. S. W. 2,50; 8 indiv. each 2; 26 do. each 1; two do. each 75c. 22 do. each 50c. coll. by Mrs. E. M. 1;</i>	<i>Stoneborough, Ct. Coll. in N. chh. 16,52; do. in borough, 34,82; a friend, 66c.</i>	52 00
<i>Kingston, Ms. Mon. con. in evang. so.</i>	<i>Tevcksbury, Ms. Mon. con.</i>	5 00
<i>Lewiston, Pa. Mon. con. in presb. chh.</i>	<i>Thyatira, N. C. Coll.</i>	10 67
<i>Lexington, Va. Mon. con. 21,16; Miss N. G.'s sab. sch. class, for hea. chil. 36c. Mr. P. 25c. J. A. 25c.</i>	<i>Townshend, Vt. La. asso.</i>	14 15
<i>Limerick, Me. Mon. con. 27,53; av. of beads, 4,12;</i>	<i>Triangle, N. Y. Mon. con. in presb. chh.</i>	8 00
<i>Lincolnton, N. C. Coll.</i>	<i>Weathersfield, Vt. Sub. sch. class, for books for wes. miss.</i>	35
<i>Litchfield, Two friends, for fam. of Rev. S. A. Worcester and Dr. Butler,</i>	<i>Wells, Ms. A thank. off. fr. a female in 1st chh.</i>	1 00
<i>Lowell, Ms. Mon. con. in Rev. Mr. Twin- ing's so.</i>	<i>Westfield, N. Y. Mon. con.</i>	32 00
<i>Manchester, Vt. Mon. con. in cong. so.</i>	<i>Westmoreland, N. H. Mon. con.</i>	3 50
<i>Marshall, N. Y., E. Page,</i>	<i>Wilmington, Ms. La. benev. asso. to constitute the Rev. FRANCIS NORWOOD an Honorary Member of the Board,</i>	50 00
<i>Maspeth, Choc. na. A friend,</i>	<i>Winchester, N. H. Coll.</i>	9 75
<i>Mc Excusee, Pa. Miss M. Armstrong,</i>	<i>Winchester, Va. Gent. asso. 12,78; mon. con. in presb. chh. 8,22;</i>	21 00
<i>Middlesex North and vic. Ms. Char. so.</i>	<i>Windham, Vt. Gent. asso. 16,76; la. asso. 10,84;</i>	27 60
<i>Ashby, Gent. and la. 16,39; Bolton, do. 35,70; Dunstable, do. 12,85; Groton, do. 62,11; Harvard, do. 50,79; Pepperell, do. 58,98; Shirley, do. 1,50; Sterling, Ladies, 12; Townsend, Gent. and la. 35,69; Westford, do. 15,46; (of which to constitute the Rev. JAMES R. CUSHING of Boxboro', Rev. WILLIAM M. ROGERS of Townsend, and Rev. ELDAD W. GOODMAN of Dunstable, Honorary Members of the Board, 150;)</i>	<i>Woodbury, N. J. La. miss. so.</i>	12 25
<i>Milton, Ms. A fem. friend,</i>	<i>Whole amount of donations acknowledged in the preceding lists, \$10,317.1.</i>	
<i>Morganton, N. C. Coll.</i>	<i>III. LEGACIES.</i>	
<i>Neville, Pa. For. miss. so. for support of Rev. H. R. Wilson,</i>	<i>Thornton, N. H. Miss Elizabeth Mc Lellan, dec'd, for wes. wes. miss. (\$200,41 having been rec'd previously,) by E. Little, Jr. and D. Baker, Agents.</i>	100 00
<i>Niagara Falls, N. Y. Presb. chh.</i>	<i>Townsend, Ms. Samuel Stone, dec'd, (\$440 having been rec'd previously,) by John Emery and Joel Adams, Ex'rs,</i>	193 06
<i>Norfolk, Ct. Battell, 13; Mrs. S. Battell, 12;</i>		
<i>Norristown, Pa. Presb. chh. towards support of Rev. W. Ramsey,</i>	<i>IV. PERMANENT FUND FOR OFFICERS.</i>	
<i>Northboro', Ms. Mon. con.</i>	<i>Sandwich Islands, Levi Chamberlain, div. on bank stock,</i>	387 00
<i>North Grancile, N. Y. Mon. con. in presb. chh.</i>		
<i>Orville, Mon. con. in cong. chh.</i>	<i>V. DONATIONS IN CLOTHING, &c.</i>	
<i>Patterson, N. J. Mon. con. in presb. chh.</i>	<i>Braintree, Ms. Clothing, fr. char. so.</i>	19 00
<i>Pelham, N. H. Rev. Dr. Church, for Stephen Church in Ceylon, 12; a friend, 2;</i>	<i>East Randolph, Ms. A box, fr. la. char. asso. for wes. miss.</i>	22 00
<i>Philadelphia, Pa. Mon. con. in 10th presb. chh. 217,30; a friend, 15;</i>	<i>Greenfield, Ms. A box, fr. fem. char. so.</i>	33 00
<i>Pittsburgh, Pa. A friend to Hindoos, for missions in Hindooستان,</i>	<i>Hardwick, Ms. A box, fr. fem. char. so.</i>	46 40
<i>Princeton, N. J. Mon. con. at Nassau Hall, 8; asso. prof. and students, do. 13;</i>	<i>Hartwick and Fly Creek, N. Y., A box, fr. benev. so. for Dwight,</i>	49 68
<i>Providence, R. I., J. C. Cass,</i>	<i>Milford, Otsego, Hartwick and Middlefield, N. Y., A box, fr. sewing so. and benev. so.</i>	
<i>Putney, Vt. Gent. asso. 4,18; mon. con. 2,35;</i>	<i>Spencer, Ms. A box, fr. fem. char. so. for Dwight,</i>	31 67
<i>Richmond, Va. E. James, 20; Rev. W. I. Armstrong, 20; T. Cowles, 20; A. Otis, 20; J. McKeage, 10; C. P. Adriance, 10; J. H. Eustace, 10; J. Gray, 10; C. Goddard, 10;</i>	<i>Springfield, Ms. Books, fr. S. Wariner, Sullivan, N. H., A box, fr. female circle of industry, for Mayhew.</i>	9 80

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.